

Christian Herald

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Christian Herald

DANIEL A. POLING, *Editor*

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace; the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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COMING NEXT MONTH . . .

TIPPLING TERRORS: Drunken driving causes more fatalities than the Korean War! Kenneth L. Wilson went to the American Automobile Association and the National Safety Council for his facts and statistics and presents the eye-opening THEY'RE GETTING AWAY WITH MURDER! Read what you can do about the carnage.

HE MOVES EARTH—AND HEAVEN: Robert L. LeTourneau is the fabulous earth-moving equipment manufacturer who planes about the country pitching for God and Americanism. Don't miss PARTNERSHIP EXTRAORDINARY by Irving Wallace.

LESSON IN TITHING: Some years ago, Perry Hayden planted a handful of wheat and promised that the yield would, from year to

year, be sold to help build a new church. He was highly successful, the church was built, the nation's interest won. Read PERRY HAYDEN AND HIS DYNAMIC KERNELS.

YOU AND AMERICA: Do you fully understand the American Way of Life and our "Freedom under God"? Kenneth D. Wells doesn't feel we *all* are cognizant of our blessed heritage and he and Freedoms Foundation are doing something about it. Read the story in OPERATION FREEDOM by Harry G. Sandstrom.

BOOKS IN YOUR LIFE: November brings a stimulating section devoted to books. Featured are Gladys Hasty Carroll who writes a provocative piece on wholesome books and May Lamberton Becker who talks about juveniles. Plus much more.

Plus all the regular departments and features — and many other articles, stories, poems

Among Those Present

Francis E. Hewens (*Bloomfield Battles the Pinks*, page 20) is a 38-year-old former New York City newspaperman and presently a partner in the public-relations firm of Lyon & Hewens, Newark, N. J. Five years ago when Dr. Frederick Schweitzer, head of Bloomfield College, N. J., invited him to help in the job of rebuilding the school, Mr. Hewens went on the campus for the first time, saw the many signs of deterioration, including plaster off the walls down to the lath, and went to work. Since then, the college has made something of a name for itself but, Mr. Hewens says, public relations can't take all the credit. "Good public relations," he declares, "is a case of doing good, being good, and getting credit for it. The actual mechanics of public relations is just one of the three; the big job is making something genuine to talk about."

Ella J. Klein, long an associate editor of the *HERALD*, is the staff member our contributors probably like best, since it is she who mails them their checks. Ella is the dean of the editorial staff. She came to the *HERALD* in 1909, fresh from high school. In all this time she has not missed a single day because of illness. And what Ella doesn't know about



CHRISTIAN HERALD just isn't worth knowing!

She was born in New York and has lived here all her life except when, in pursuit of her major interest, she has been traveling—in Europe, Canada and the U. S. She also hopped up to Alaska and here she found "the finest climate and most beautiful scenery in the world." Chief hobby is the collecting of miniatures, of which she has thousands—minute animals, microscopic furniture, Lilliputian objets d'art. She reads avidly, loves biography and historical novels. Loathes popular music, doesn't even care much for "light" music, but goes in for large doses of Mozart, Handel, Rossini and Tchaikowsky. She loves housework—which is immediately apparent when one enters her neat-as-a-pin Manhattan apartment—but hates cooking; does the latter only under protest.

Ella's family moved about quite a bit when she was a girl, but she always attended Sunday school—at the nearest Protestant church. Thus, she sampled the teaching of most every denomination. She chose an Episcopal church for her confirmation because, to her small-girl way of thinking, "they had the shortest catechism and the longest list of Christmas gifts!" She was a Sunday school teacher herself for twenty-four years. She is now a member of St. Thomas Chapel, New York, belongs to the Altar Guild there and was president of the Teachers Association.

For fifteen years now Ella has been doing the first reading of unsolicited manuscripts.



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ANSWERS

Questions

Chapel of Four Chaplains

• What is the present status of the Chapel of Four Chaplains which I understand is being erected in Philadelphia?

The Chapel nears completion. The International Order of Eagles recently contributed \$25,000 to finish the universal entrance—this gift completed the Memorial Fund. It is expected that the dedication will occur on Armistice Sunday, November 12th. CHRISTIAN HERALD will carry that story—and a glorious story it is.

O'Dwyer's "Witch Hunt"

• What do you think of former New York Mayor O'Dwyer's charge that the investigation of gambling in Brooklyn, New York, was "a witch hunt"?

I "think" with the grand jury. The grand jury answered the former mayor with a forthright declaration, based upon the findings of exhaustive research, that the investigation was fully justified, that it was no "witch hunt" and that it was conducted fearlessly and without bias. Perhaps it is just as well that Mr. O'Dwyer has gone to Mexico.

Councils Pacifist?

• Why do the Federal Council of Churches and the World Council always take the pacifist position? Now, in Korea, for instance?

They don't. Increasingly the leadership of these organizations is realistic as well as uncompromisingly Christian. The Toronto meeting of World Council executives stated unequivocally its support of armed resistance against Communist invasion of South Korea. There the issue was clearly drawn. Only two negative votes were cast, one by a representative of the Quaker Church and another by a former president of the Northern Baptist Convention, who is a long-time pacifist. Pacifism is today rejected by an overwhelming majority of the religious leaders of all faiths.

Inexperienced Troops in Korea

• Is it true that many boys thrown into battle in the Korean crisis were inexperienced, immature and untrained? If so, why?

To the first part of that question the answer is yes. Thousands of youths

enlisted for peace, not for war. They went into uniform without the slightest idea that they would be committed to physical combat. Without basic training and in many instances almost immediately after being sent overseas, they were swept to the front. The story of the 24th Division, which for nineteen days fought the delaying action, is an epic, and the glory will never depart, but the details are a shame upon America. God pity us for our failure to be ready.

E. Stanley Jones

• I have been told by many people that Dr. E. Stanley Jones has changed, that he is an unbelieving modernist. I just can't believe it. Are these charges true?

FLORIDA

B. W.

Dr. E. Stanley Jones has not changed. He is to be trusted by you as always you have trusted him. He is a true Christian—I am sure of that.

The Clergy and Tobacco

• I still feel that the use of tobacco by a clergyman is just not in harmony with his high calling. Won't you at least make your personal convictions clear or do you have any—on that?

VIRGINIA

E. S.

Yes, I have 'em! I agree with the one asking the question but I still refuse to judge my brethren. A good friend of mine, Arthur Stewart, of La Porte, Indiana, has this to say in a personal letter: "My old Scotch mother, who opposed tobacco as used by any minister or church worker, said on one occasion, 'I know of but one Scripture text which is in favor of tobacco; *He which is filthy, let him be filthy still.*—Rev. 22:11.'"

Now don't blame me for that one!

Divorce or Annulment?

• While I agree with you that annulment, when the marriage ceremony was performed by a Protestant clergyman, is a divorce, are there not true annulments where the marriage has never been consummated, where the two have not lived together as husband and wife? Surely such an annulment is before God and man not a divorce?

OHIO

V. A.

That last sentence is my answer to the question. There are not many such cases.

"I SEE A SEETHING POT: ...TOWARD THE NORTH."

Jeremiah 1:13

Are we on the threshold of Armageddon? Is the Korean holocaust the prelude to a coup-de-main by the demons of the North country, in a brazen seizure of world power? Does the Beast of the North, the Gog-Magog of Ezekiel's prophecy, lurk in the shadows for world destruction? What about Israel? Is she facing the Terrible Time of Jacob's Trouble? Read the following report of Dr. Joseph Hoffman Cohn, our General Secretary.

WITH GALVANIC SHOCK came the news to me in Israel. Korea had broken loose! Russian soldiers were massing on the north of Persia and of Turkey! All of this on the northern flank of poor Israel's liliputian acres. To the south, with blood-thirsty madness for revenge, stood the craven Egyptian enemy of Israel's soul; to the east, the threatening Arabs.

Israel in panic! Is Stalin's purpose to glue the eyes of the world upon far off Asia while he strikes the demon thrust into the heart of the Land of Israel?

"Arise and Flee"

Then it was that your poor secretary rushed from the Lake of Galilee to Tel-Aviv and waited days to get a seat in a plane. If only he could get to the shores of our blessed America!

But what did he find? Starry-eyed "dogooders" blinding the people. They say "we are building a better world to live in! All we need to do is make everybody rich, and the millennium will be here! But poverty does not produce Communism! It is the other way round. Communism produces poverty. Indeed Communism is nothing but demonized blasphemy against the truth of God's Word. We are fighting the powers of the air!

"Salvation is of the Jews!"

It is God's people Israel that we have shamefully forgotten, who are going to carry the witness of God's Gospel to the nations in that black hour of world catastrophe. We found many in Israel who must be classified as secret believers in the Lord Jesus Christ. We found many who are patiently seeking the truth. They ask for New Testaments, for spiritual help. The heart of Israel needs to be converted, it needs to be given the message, "Ye must be born again," that our Lord gave to Nicodemus.

The Candle is Lit

You helped us to light a candle in



King Abdullah leaving Church of The Holy Sepulchre, Jerusalem. On his left, Grand Patriarch of the Greek Orthodox Church—on his right, his bodyguard. In the background is The Mosque of Omar.

Jerusalem so that we have a worthy witness there. Now we must keep the candle aflame, and must light more candles. Food for the hungry, yes; clothes for the naked, yes; but these are mere trivialities as against the desperate need for the Gospel that will bring such food and drink as will make the recipients never again thirsty, and never again hungry. The Holy Spirit of God must be the power that will lift Israel to the position of the supreme missionary force of the world for which God originally called her.

Time is running out! It is later than you think! Perhaps the world armies are marshalling against that terrible day when there shall be "multitudes, multitudes, in the valley of decision." Truer perhaps than we know are the historic cadences of Julia Ward Howe's "Battle Hymn of the Republic."

"Our God is marching on
Glory! Glory! Hallelujah!
His Truth is marching on."

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The prophecies explaining the Revelation are scattered among most of the other books. These are collected in the book "The Seventh Angel." This is priced \$1.50. Sent postpaid for \$1.65 by The Book Company, Anna, Illinois.



Halloween Hold Up!

By ALICE RUSH

ILLUSTRATOR: G. DON RAY

HOW many times did your doorbell ring last October 31st? If you live in the suburbs of any American city, in a small town or, for that matter, within walking distance of one, it's a fair guess that you had to get up from your chair 25 to 50 times during the evening, to be greeted at your door with outstretched hands (or paper bags, which hold more loot) and a chorused "Trick or Treat!"

The seemingly innocent custom arose sometime during the last ten years when American children discovered that by dressing up in Halloween costumes, ringing doorbells and greeting householders with "Trick or Treat!" they would be given bribes of candy, cookies or chewing gum.

Nowadays the custom seems to have got out of hand. When, early in the evening, the sweet little five-year-old who lives on the corner shows up on your porch with a wisp of a mask that covers her eyes without in the least disguising her smile, and carols "Trick or Treat!" nothing could seem more delightful. But four hours and 44 doorbells later, you have the impulse to lay ungente hands on the next impudent young stranger who swaggers up to your door.

Last year a Seattle, Washington, couple reported 83 visits by Trick-or-Treaters. A woman in Portland, Oregon, objected—and who could blame her?—when 172 children called at her home the same night. Another aspect of the game was brought to my attention because it concerned my own mother, a lovely little lady of seventy-five, who had spent the summer in bed

with a fractured vertebra and in late October still found it difficult to get up from her chair unaided. She lives in a small town, which means that her physical condition was known practically to everyone. But that did not prevent 67 children from ringing her doorbell on Halloween!

The custom seems especially pointless when one considers that the treats given are not only expensive to the donors but also do the children little good. A large percentage of them wind up half eaten, in the garbage can.

No matter how numerous its drawbacks, however, "Trick or Treat" will drag on unless somebody does something about it. Since adults originally encouraged children to play it, let adults regulate the practice. Let's formulate a few simple rules to govern it—rules to keep it within the bounds of reason and gradually wean its proponents away from it entirely:

(1) Ask your city council to adopt a resolution limiting the practice to children under 10, and prohibiting it absolutely after 9:00 P.M. (The implication that the game is suitable only for small children will make older ones less inclined to play it.)

(2) Ask your Sunday-school teachers (perhaps those in public schools, as well) to appoint leaders to mark houses throughout the town where "Trick or Treat" will, for any reason, work a hardship. (This was done in one community by placing a plain white card in a front window, then informing children of its significance by announcements in the schools and over the radio.) (Continued on page 48)

The autobiography of one of our most beloved Americans
THE AUTOBIOGRAPHY OF WILL ROGERS

Will Rogers said: "I never met a man I didn't like," and who is there who didn't like Will? Now, in his own words—witty, wise, timely words—here is Will's story of his life. Here are his wonderful jokes, his many famous friends, his pointed observations on the world and its people, his homespun advice and philosophy. "...most American book of the generation," says Dr. Daniel Poling. Edited by Donald Day.

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Dr. Norman Vincent Peale,
Marble Collegiate Church, New York

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An inspiring story of one man's life, love, and spiritual growth, by the author of *Root Out of Dry Ground*. The theme of Christian tolerance emerges through a memorable drama of human relationships. Described by Dr. Poling as "warm, realistic, dramatic and also mystical, *This My Brother*, marches with a purpose from its first paragraph."

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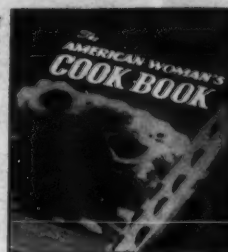
This is the poignant story of Norah Holme, a shy, lonely girl, who grew up with relatives in a fine old house.

There was Aunt Rose, beautiful and elegant but selfish; Uncle John, whose disturbing secret Aunt Rose would never let him forget; and four lively young cousins whose gaiety Norah longed to join. Indeed, one of them, Paul, inspired and returned a deep emotion that was to fill Norah's heart. Then there was Aunt Poll who taught Norah a great deal about strength and pride and courage. A dramatic and heartwarming novel.

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The American Woman's COOKBOOK

edited by
Ruth Berolzheimer

(Publisher's list price \$2.39)

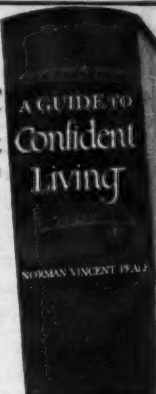
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A MORNING PRAYER

THE day returns and brings us the petty round of irritating concerns and duties. Help us to perform them with laughter and kind faces. Let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep.—**ROBERT LOUIS STEVENSON**
From Mrs. Charles Griffith, Baltimore, Md.

OVERTONES

I heard a bird at break of day
Sing from the autumn trees
A song so mystical and calm,
So full of certainties—
I think no man could listen long
Except upon his knees.
Yet this was but a simple bird,
Alone, among dead trees.
WILLIAM ALEXANDER PERCY

GOLDEN WEDDING

In the cozy little cottage
Where we've spent so many years,
We are still the happy couple,
Though at times we've shed some tears,
For the winsome lass I courted
When her hair was black as jet,
Is to me the same sweet lassie
That in other days I met.

So fifty years have slipped around,
Such a short, short time it seems!
What I sometimes thought were hardships
Now I find were happy dreams.
If some days I had troubles
Or I did not feel so grand,
I always had her by my side
To lend a helping hand.

And today we are as happy
As we were in other days,
For the God above has blessed us
In so many, many ways.
And of all the gifts I cherish
In this world of pain and strife,
I cherish most the comfort
Of a true and loving wife.
From M. S. Daily, Anselmo, Nebr.

ASSURANCE

*It comes to me more and more,
Each day as I pass along;
The love of the Father eternal
Is over us tender and strong.*

*It's not alone in the sunshine
Our lives grow strong and true;
There is growth as well in the shadow
And pain has a work to do.*

*A message comes in the heartache,
A whisper of love in the pain,
And the pang we have fought and conquered
Tells the sweet story of gain.*

*So it comes to me more and more,
As I enter upon each new day;
The love of the Father eternal
Is over us all the way.*

SUSIE P. ELDER

From Mrs. Iva Reed, Red Creek, N. Y.

✽

WHY grumble because the roses have thorns? Be thankful the thorns have roses!

ANON.

From Lucia Parrill, Fairmount, Ind.

✽

EVENTIDE

God loves the Aged.
He gives them greater visions than the young;
He puts the words of wisdom on their tongue;
And keeps His presence ever by their side
From dawn to dusk, and on through eventide.

God helps the Aged.
Within their home His Spirit ever dwells;
Their mellow hearts are touched like chiming bells;
He calms their fears, then worries disappear,
Because they know His help is always near.

God keeps the Aged.
With hearts of gold, and silver-tinted hair,
And earnestness, and greater faith in prayer;
He keeps them as a shepherd guards his sheep,
Till in His fold they gently fall asleep.

CHARLES W. H. BANCROFT

From Edith McQuaid, Springdale, Ark.

AS WE travel life's earthly road from Jerusalem to Jericho, may we be good Samaritans to all who need us, cheering, healing and fortifying them with true neighborliness, vitalizing all the relations of life with an unselfish love, remembering that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death. May we touch all life with the noble spirit of kindest sympathy, dispensing good everywhere.

—**GEORGE W. TRUETT**

From Mrs. A. J. Notestine, Lafayette, Ala.

REVIVAL

If all the sleeping folks will wake up,
And all the lukewarm folks will fire up,
And all the dishonest folks will confess up,
And all the disgruntled folks will sweeten up,
And all the discouraged folks will cheer up,
And all the depressed folks will look up,
And all the estranged folks will make up,
And all the gossipers will shut up,
And all the dry bones will shake up,
And all the true soldiers will stand up
—Then you can have a revival!
(The International Evangelist)

TODAY

So here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

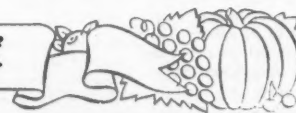
Out of Eternity
This new day is born;
Into Eternity,
At night will return.

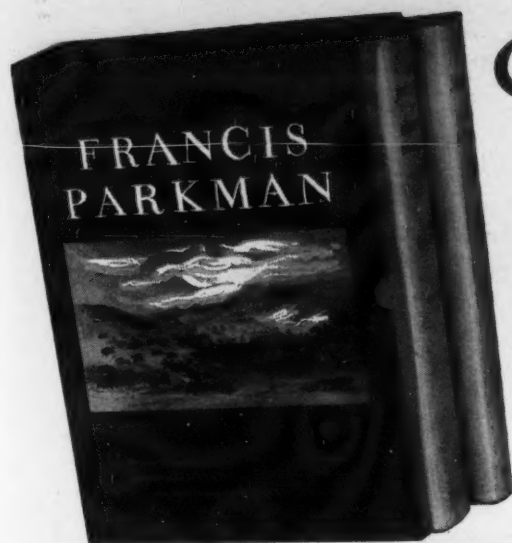
Behold it aforetime,
No eye ever did;
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?
THOMAS CARLYLE



Do you have a favorite quotation or bit of verse? Wouldn't you like to share it? Be sure to include source and author and your own name. Sorry, no items returned.





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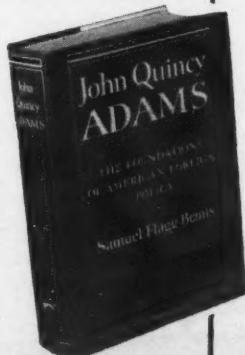
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Today!

*With every rising of the sun
Think of your life as just begun.*

*The Past has cancelled and buried deep
All Yesterdays. There let them sleep.*

*Concern yourself with but Today.
Grasp it, and teach it to obey*

*Your will and plan. Since time began
Today has been the friend of man.*

*You and Today! A soul sublime
And the great heritage of time.*

*With God Himself to bind the twain,
Go forth, brave heart! Attain! Attain!*

ANONYMOUS

GABRIEL COURIER



INTERPRETS THE NEWS

• AT HOME •

THANK GOD: We were an unwitting Samson with a crewcut. Figured we could lick any and all comers before breakfast. Cocky as a month-old pup. Thought we could have our 8 million shiny new cars and national security too. We owned a cozy stock of A-bombs, didn't we? And we had the super-bombers to deliver them. We made promises and talked big from Berlin to Baguio. All the time we were overdrawing our account. One week, late in June, blitzed Syngman Rhee cashed our check. It bounced. "Not Sufficient Forces."

There isn't much in the Korean near-fiasco from which to take comfort, but there is something. We can all get down on our knees and thank God we were jarred awake *now*! When the returns are all in they may show that Russia pulled her most colossal boner of the century on June 25. Mr. Stalin in effect has sent us an engraved notice reading, "Here is warning of what to expect from now on!"

We thought we were dealing with a world power that would draw the line at actual armed conflict. Now we know it will draw the line at nothing. We thought we had all the answers. We did, but they were the wrong answers. What good is an A-bomb in places like Korea? It would be like dropping a blockbuster on a gunman breaking into a bank. It hadn't occurred to us that an A-bomb requires a concentrated and highly strategic target, and that most of such targets are in the U.S.A.

We thought that campaigns could be won without anyone getting hurt, and now we're learning that American blood flows as freely as North Korean blood. We thought we had an arsenal of magic weapons, and we've found that most of them are still only day-dreams in Pentagonia.

It won't be easy to comfort families for whom casualty lists are not statistics but fathers and husbands and sons. It may help a little to know that these died for the rest of us just as surely as

though they were cut down in Cadillac Square or Boston Common. Those of us who are left can thank God for this one more chance to get ready.

VATICAN: It's one thing for a President to invite a man to represent him personally anywhere in the world. It's something else again when a President considers for even a moment the appointment of a regularly accredited ambassador, with the full official weight of the United States behind him, to the head of a Church simply because he is head of a Church. Such an appointment is logically indefensible. You can blow down supporting arguments with no more breath than it takes to put out the candles on the cake of a three-year-old. Our Catholic friends tell us that heads of other recognized states are or have been religious leaders. Japan would be an example, perhaps some of the Mohammedan countries.

But *is* the Vatican a state? Has it an army? Does it engage in trade? Does it colonize or accept immigrants? Is it a place where families make their homes, where children grow up and marry? The Vatican state is nothing more than a state of mind! Not even Catholics are willing to subscribe to its stateship; the implications are too disconcerting, too far-reaching. For if the Vatican is a state, then are not Americans in high places taking orders from a foreign government and giving those orders precedence over the laws of the United States? If the Vatican is a state, isn't every priest from Cardinal Spellman down a foreign agent?

Tossing the hot potato into the Senate will hardly get Mr. Truman off the hook and is certain to snarl up that lawmaking body, make America more conscious than ever of the wall of separation between Protestants and Catholics. Somebody's got a whirlwind to reap when political expediency courts the vote of one religious body at the expense of another. If the President sends an appointment to the Senate, he has sown the wind.

SPIRIT OF '77: It was one of the most stirring demonstrations of boy-faith and boy-ambition ever to rock America. Think of it: 50,000 youths, tenting out on the old camp grounds of their heroic forefathers! Case-hardened adults fall silent as they drive and walk the roads and byways of Valley Forge. Washington, D. C., is an awesome place, but Valley Forge is a holy place. And here Boy Scouts from all over the United States and possessions and from seventeen other countries, came together in a great assembly of free youth.

Hitler had his goose-stepping Jugend, Stalin has his teen-age automations, schooled in the doctrines of Marx and Lenin. East Germany had its over-billed Whitsuntide youth demonstration that the West awaited with consternation. And now, here in a park that we remember as the place where men died and the Father of His Country prayed, we've had our own "demonstration." These 50,000 boys poured in, not to break heads and defy police, but to live and swap and play and pray together. More than 32,000 of them joined in a magnificent Protestant service, within sight and earshot of religious observances of other faiths. In that night's climaxing joint service, a command rang out, "Scouts, light your candles!" and 50,000 sober, intent young faces were illuminated by the tiny tongues of fire, where a haggard, shoeless army had kept the light of faith and hope burning during the desperate winter of 1777.

Freedom's holy light is not a bonfire, but a multitude of pin-point flames. And what a message the Scouts have given us all! "Light your candles!"

O'DWYER: The bumbling mayor of New York is out to get himself a new job: Ambassador to Mexico. If there is one thing self-made Bill O'Dwyer is not, it is a diplomat!

When a Japanese contingent came through the Big City on its way home from a Moral Rearmament Assembly in Switzerland, the Mayor missed his cues and thought they were for *disarmament*. So he lit into them roundly. What, disarmament, with all the destruction going on in Korea and bomb-jitters right here!

When someone managed to get to his elbow and set him straight, Diplomat O'Dwyer made no apology, admitted he couldn't figure out what MRA was all about. Not so long ago he was blasting Brooklyn District Attorney McDonald, who is investigating gambling and police corruption with startling success. Before that, Bumbling Bill came out for legalized gambling and was promptly and indignantly shouted down.

He does have one qualification: he can speak Spanish.

BLIND CHILDREN



Courtesy of United Nations

ORPHANED and HOMELESS In Moslem lands

facing life-long beggary and neglect unless some Home for the Blind opens its doors and takes them in.

Throughout Asia Christian Homes for blind refugee children are few and overcrowded. They can receive and care for no more "children of the night" unless we send them immediate and generous aid.

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YOUR GIFT WILL

- (1) Keep doors open for little blind children like these;
- (2) Make God's love real to them;
- (3) Set their imprisoned spirits free.

John Milton Society for the Blind
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In gratitude for my sight, I gladly enclose \$..... to be used in your World-wide service in Christ's name to the blind.

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COURIER'S CUES: Draft will soon hike top age from 26 to 36 and include veterans... No U.M.T. till next year... By December, you'll pay \$10.50 for a bag of groceries that cost \$10 in August... U.N. in its new building by January 1; some departments there now... No serious oil shortage this winter... U.S. has to make up for the 100,000 tons of rice Japan didn't get from South Korea... Churches had better start reactivating their centers for servicemen... Three million people will get bigger social security checks starting October 1... Republican November campaign strategy: blast Acheson... Yugoslavia next on blitz list, or is it Iran or Indo-China?

• ABROAD •

THUMPER: Jacob Malik is a clean-shaven, balding man who, when he feels like it, speaks English with the clipped tones of a Yankee professor. Nobody expected him to take his turn as president of the Security Council; he'd been playing hooky from meetings for six months. His curt note to Secretary-General Lie set off waves of conjecture. What would he do? What was he up to?

We found out soon enough. Mr. Malik was digging in for an old-fashioned, desk-thumping filibuster! Here was no world statesman pleading for a noble cause, but a Claghorn who knew that he was done for if ever he let the mills of parliamentary procedure begin grinding. He might as well have been sitting before a microphone in an empty room; he wasn't talking to ten other delegates but to "voters" back home and to the sizeable percentage of Asia and Europe that Dr. Gallup would call "Undecided." "Who is the aggressor and who is waging war?" he demanded. "It is the Government of the United States... American calculations and American plans do not include the idea of peace; they all bank on war."

Former-Senator Warren Austin, who recognizes a filibuster when he hears one, had to convince the "Undecided" vote that such were bare-faced whoppers. Then he let go a rhetorical haymaker. "What member of this Security Council is assisting the invaders in the Security Council? The Soviet Union!"

In our humble opinion the malicious Mr. Malik made one good point. He thinks that General MacArthur acts as if he is "the deputy of God in Asia." We're not so sure that he isn't!

MANCHURIA: Japan snatched it in 1931. Russia asked for it and got it at Yalta in 1945. Last winter Mr. Stalin and his Chinese understudy Mao Tse-tung agreed to a treaty which gives Russia virtual control of Manchuria.



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Now Mao wonders if he wasn't left holding the bag. What is so important about Manchuria? It's the coal and iron storehouse of the Far East. Japan had no great amount of iron reserves. Manchuria had 40 billion tons of iron ore. Japan had only a little coal; Manchuria had 4 billion tons. It was a rich prize. Without it, China was crippled in the same way the U. S. would be if we lost Pennsylvania's coalfields and Minnesota's Mesabi Range.

But still China fought heroically. In 1945, two allies of four years' standing, China and the United States, stood over the fallen foe in company with an ally of a few weeks' standing, Russia. And Russia said: "I came into the fight. Big me, I licked Japan! Let's have the pay-off you promised at Yalta—Manchuria."

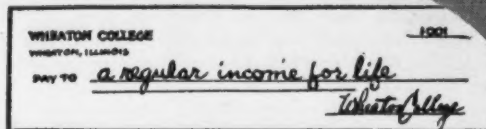
Shamefacedly we told Chiang Kai-shek, "It's up to you now to rebuild China, unite the warring factions, do something about the Communists who don't believe in you." But we didn't give him back his coal bin or his iron ore. It's nothing short of epochal that Chiang managed as well as he did! How he pushed the Reds back until our State Department's pink advisers forced him to invite them into his government, is an achievement that will grow with time. And now Mao holds the field. Now he will have the equally impossible task of building without free access to Manchuria's industrial potential. *Mao will fail!*

Look at Korea the thumb and Manchuria the hand. Manchuria's Liaotung peninsula, covering an iron-field with the greatest reserve of ore workable by modern methods in the whole of China, is tipped by the Russian port of Dairen. Will the Chinese Reds come to the aid of North Korea? Our guess is that Mao would like to! And to the "aid" of Manchuria and the Liaotung peninsula in the bargain! We wonder if Mr. Stalin has ever toyed with that solemn consideration? China would be a formidable adversary for him. If any country can match Russia for sheer manpower, it is China. Even if Mao strikes out for Formosa, be sure that his heart is in Manchuria. Uncle Joe has a rich plum that Uncle Sam has not.

SYMBOL: This fall a ten-ton bell will be dedicated in West Berlin. It's a new kind of freedom bell, symbol of the free world's resistance to Communist aggression. The bell's first peal will ring around the world by radio, while in Europe and America other bells ring out. "It's bullets they need, not bells!" the cynic will snort. We think that maybe they need both. If there is one facet of American history known to the world and appealing to its imagination, it is the story of our

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FOR CHRIST AND HIS KINGDOM

revolution. "Proclaim liberty throughout all the land," are the words on a grand old muted bell at Independence Hall, U. S. A. "That this world, under God, shall have a new birth of freedom," is the inscription on the Berlin bell. Like the "V" symbol of World War II, there will be crude drawings of bells chalked on walls. Properly managed, every time a bell rings, men on both sides of the Iron Curtain will think of freedom. Bells won't take the place of bombs and bullets, sadly enough. But they can be powerful in their own way, for they speak to men's souls.

• CHURCH NEWS •

UP AND DOWN: More than 5,000 Christian teachers and leaders from sixty-one countries attended the 135th World Convention on Christian Education at Toronto. They were told that there are 37,387,384 Sunday-school pupils and 3,351,180 teachers throughout the world. Since 1936 the average annual rate of increase has been 0.75%, nearly double the rate for the preceding 14 years. It looks good, but before you throw your knuckles out of joint applauding, consider what Dr. Paul Calvin Payne told a convention of the International Council of Religious Education meeting in the same city. He was speaking about America. "In 1927 there were 17 million children and young people who were receiving no religious training of any kind." That's bad enough. But then: "Twenty years later this had increased to 27 million." Not so rosy, and if we have so far to go here, the world picture is not comforting either.

BROAD SHOULDERS: Protestant students of Berlin University and Technical High School wrote a letter that warms the heart. The message went to the Jewish community of Berlin. It could have been filled with sentimental platitudes. The students might have said, "We're sorry that troublemakers have been desecrating your burying grounds. We wanted you to know that we had nothing to do with it." But that isn't what these young Christians with broad shoulders wrote. "If hooligans or racial fanatics damage any grave in a Jewish cemetery," they said, "we'll repair the damage."

That's down-to-business dungaree-religion!

NO MIRACLE: In the same month when 100,000 people were crowding onto a Wisconsin farm to catch a glimpse of a 41-year-old farm wife and maybe of the Virgin Mary too, Senator Flanders made a speech that sounded more like preaching than politicking. He reviewed the serious state of world events, told his colleagues, "Let us try

God," and took a swipe at mass prayers. "It has been suggested that bombarding the Throne of Grace with 50 million, 150 million, or even 500 million prayers would solve the world's problems. This assumes that with enough prayers God can be persuaded to work a miracle." The Senator added that no miracle is necessary; God in His law has already provided the way out. But in Wisconsin they waited, and went home disappointed. And in the other 47 states we were beseeching God please to do something about the mess we'd got ourselves into!

We think that Senator Flanders has a point. Lazy praying never turned a world right side up. We were more than ever convinced of the power Christians hold within their own human hands when we read what Dr. J. Campbell White of the Christ for the World Movement had to say: "If one-half of our church members gave one-tenth of their incomes to God, and one-fourth of this tenth to missionary work, *we could reach the world with the Gospel in our day*—the surest way to bring world peace."

We're for prayer—two hundred percent! But God is no bellboy we can summon to come running and carry the bags we could manage single-handed if we tried.

IN BRIEF: Stirring moment of 11th convention of World's Christian En-



ARRESTED: Dr. Gordon S. Seagrave, famed and outspoken "Burma Surgeon," was arrested at his Namkham mission hospital. The Burmese government says he gave aid to Karen rebels, who have been trying for two years to set up an independent state. Dr. Seagrave, a lieutenant colonel in U. S. Army Medical Corps when he accompanied the late General Stilwell on his heroic westward march to India, 1942, was born in Burma and has directed Harper Memorial Hospital for 25 years.

deavor Union: twenty flags brought forward at roll call of nations, with loudest applause when the flag of Germany was carried to its place with the others.... Died: Dr. William T. Ellis, 76, for fifty-two years author of "The International Sunday School Lesson" appearing in seventy-seven papers with 4 million combined circulation; also James O. Supple, religion editor of Chicago *Sun-Times* and Korean war correspondent. . . . New York *Times* gave an entire page to coverage of new Assumption of Mary dogma. . . . Catholic Father Sweeney of University of Portland (Ore.), said rashly, "The Catholic Church is today engaged in a war on two fronts, against Communist anti-Catholicism and against Christian anti-Catholicism." . . . Dates: World Communion Sunday, Oct. 1; Ecumenical Register Week, Oct. 8-15; Laymen's Sunday, Oct. 15; United Nations Week, Oct. 16-24; Religious Education Week, Oct. 24-Nov. 1.

• TEMPERANCE •

PROXIMITY: Down in our hearts we always knew that the presence of a church does something to tavern trade in the same neighborhood. But in Missouri they've worked it out with a ruler. If a church moves within 100 feet of a saloon—even if the saloon has been there since the repeal of the 18th Amendment—it must pack up and move. It's there in the law! "No license shall be granted for the sale of intoxicating liquor within 100 feet of any school, church or any other building used regularly as a place of religious worship." So it would seem that all Missouri needs is more churches! We have an idea that if any city or crossroads builds a church big and strong enough, the liquor business is going to be hurt, checker-board law or not.

HEALTH? October 30 the American Public Health Association convenes for its 78th annual meeting in St. Louis. Seems they have an exhibit hall in connection with their meetings—little stalls rented to manufacturers who hope that convention-goers will be interested in their products. One would suppose that the A.P.H.A. would limit its exhibition space to companies having at least a remote relationship to health. But take a look at a few of the names on the list: Camel Cigarettes, booths 17-18; Fleming-Hall Tobacco Company, booth 90; Philip Morris, booth 41; Schenley Laboratories, booth 4; Licensed Beverage Industries, booths 53-54.

We can't imagine what any of these folks could presume to say about health—except that you can be healthier if you don't buy what they have to sell!

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Editorially Speaking...

● VISSER 'T HOOFT VERSUS PEALE

THE hard driving and very able General Secretary of the World Council of Churches is Dr. W. A. Visser 't Hooft. In his comprehensive report on the work of the Council brought to the ninety-member Central Committee in Toronto, Canada, July 8-15, Dr. Visser 't Hooft warned that Christians in Communist countries are in danger of being forgotten "precisely at the moment when they are in the midst of their great spiritual battles." In this connection he said it is a "downright lie" that there are Communists on the Central Committee. He then called on the churches to correct "false impressions" that the Council is either "fundamentalist" or "modernist," "communist" or "capitalist."

If the World Council of Churches is neither communist or capitalist, then in time and space, theology and doctrine, polity and ecumenicity aside, what is it? To be sure, "freedom," "democracy," "free initiative," and "the American way of life," are terms and titles more popular among us and less controversial but all of these spell out "capitalism." In America and the free West, the worker as well as the employer is a capitalist, the preacher too. Every particular freedom that we cherish inheres in a capitalistic society which, while far from being perfect, still holds wide the door to "liberty and justice for all." As between atheistic Communism and capitalism, if the World Council of Churches has no choice then I believe the overwhelming majority of Protestant Christians in the world will reject the Council.

But Dr. Visser 't Hooft is mistaken. At this particular point his words are the words of a confused mind and he is too intelligent to be confused and this matter is too vital to allow confusion in his high place. In the November issue of *CHRISTIAN HERALD*, 1948, I wrote about the glory and wonder of Amsterdam and told the story of the First Assembly of the World Council of Churches which was held in August of that year. Also editorially I dissented vigorously from the direct implications of the report of the Council section on "The Church and the Disorder of Society," and I said that however that complete report was interpreted, the charge that it condemned equally Communism and Capitalism would be generally supported. That charge *was* generally supported, particularly by Protestant laymen. "Equal condemnation" in that report was further emphasized by the refusal of the section to accept the full amendment proposed by Charles P. Taft of Cincinnati, who was then President of the Federal

Council of Churches in America.

Now comes this most confused and ill-timed statement of the Council's General Secretary. It will be well for the Council to issue a "correction" or an explanation! Otherwise the soliciting of funds from the Protestant "Capitalists" of America for the imperative program of this great ecumenical agency is little short of clear cut hypocrisy.

Dr. Visser 't Hooft's confusion is further emphasized by his statement that the Council is neither "fundamentalist" or "modernist." Definitely the Council is both, for the Council represents officially Protestant churches with millions of members and thousands of preachers and among these are all the extremes of fundamentalism and liberalism with everything between. Oversimplification can be a snare and a delusion. Let the Council be the Council and representative of all! Indeed, not to be just this will presently become a preview of division and a promise of disaster to the most prophetic movement in the broad field of our Protestant unity.

Gratefully I turn from Toronto to New York and from Dr. Visser 't Hooft to Dr. Norman Vincent Peale.

The September issue of *Reader's Digest* has an article from the pen of Dr. Peale, pastor of New York's Marble Collegiate Reformed (Dutch) Church, "Let The Church Speak Up For Capitalism," which is the finest statement that I have read in recent years on "capitalism" as the American way of life. It is forthright and fair, factual and convincing. It should be read by every preacher, every Christian businessman and indeed by every loyal American. It goes to the grass-roots of the basic principles this editorial supports. It points the way to that unity, to that understanding, cooperation and good will without which America and the World Council of Churches cannot meet successfully the present crisis, but with which "this nation under God" and also the Council of Churches cannot fail.

● A MAN FROM KENTUCKY

SPEAKING in Oklahoma City, Vice President Alben W. Barkley, according to news reports, pushed away a glass of water, saying, "Thank you very much, my friend, but I am from Kentucky."

Well, well, Mr. Vice President. And if you are, which county?

And since, at the present rate of progress, the entire state of Kentucky will be bone dry again presently, will you still be from Kentucky?

CHRISTIAN HERALD hopes that *it* will and that *you* will!

Daniel A. Poling
EDITOR OF *CHRISTIAN HERALD*



"Cap" Sheppard

*and his
Wayward
Sheep*

He has spent his life trusting convicts; he thinks prisons are stupid, and that only God can make a bad man good

By FRANK S. MEAD

WHEN the annual convention of the American Prison Congress meets this month in St. Louis, the brass hats of American penology will be discussing "Bigger and Better Prisons." They are men with iron in their blood and many theories about criminal reform. Historically they have been much more interested in rigorous discipline than in religious devotion. But something has happened here. For swinging the gavel at the convention, as president of the Congress, will be a stocky, good-looking fellow in a Salvation Army uniform.

"Mr. Chairman" will be the colorful "Cap" Sheppard—J. Stanley Sheppard, to you—head of the Salvation Army's Men's Prison Bureau for the East and a man with as many friends among the criminals as he has among the cops. He knows his business. He has one of the finest private libraries on criminology in the country—better than 3,000 books, and he's read every one of them. But when he goes all-out in his effort to help a man in prison, or just released, he doesn't turn to his 3,000 volumes of man's wisdom on crime and its cure. He reaches for his Bible. Here, he insists, are a lot of real answers the "experts" have missed

and here is the Sheppard theory.

It is a very simple theory: "Only God can make a bad man good." Jesus Christ, says Cap Sheppard, never called a cop. He never "squealed" on a sinner. He used love, not the law—never the law. He made a lot of friends that way, among publicans and sinners, and He influenced a lot of people.

Cap has wagered thirty-three years of his life on the proposition that the same method will work now, on the convict and the ex-convict, and he still has to lose a single bet. He has gone the second mile with some of the toughest characters in American crime, and made friends and decent citizens of lawbreakers too tough for the American prison system to handle.

ONE of his underworld friends is a burly ex-burglar named Pete, who nearly ruined the first religious service Cap held at Sing Sing. Pete sat in a back pew, sneering and wise-cracking, finally laughing out loud before the service was over. And when it was over he stood up and yelled: "Hey, Salvation! I want to talk to you. You're a phoney and you've got a dirty racket, just like all the rest of you long-haired preachers. If you know what's good for

you, you'll get out of here and stay out. We don't like your kind."

Cap looked at him quietly, then his jaw stiffened and he said: "Look, mister. I don't know who you are, or what you're here for, but if I can help you, or if you've got anyone outside who needs help, let me know. Here's my card. Now beat it. I'm busy."

It was a smart approach; Sheppard was wise enough to know that men in prison are hard-boiled because they're whipped and worried. Pete blushed, gulped and finally stammered: "O.K., Holy Joe. I still think you're a liar, but we'll see. I've got a sister in Hoboken who's up against it, and hard; go help her, if you mean it. If you don't, you'd better not come back." He scribbled an address, and turned away.

Sheppard found the sister, living in squalor, poverty and hopelessness on an old water-front coal barge. Her six children looked less healthy and promising than the rats under the wharf; her husband was dead, and she wished she were.

Cap called in two Army lassies from the Army's Family Welfare Bureau who took one look at the place and said, "Pack up. We're taking you out of this." By sunset she



Lines of a Layman

OUR SPIRITUAL HERITAGE AND OBLIGATIONS

By J. C. Penney

I HAVE found silence to be a powerful element in prayer. To use it as effectively as our Quaker friends do is too much to expect of most of us. Yet to learn to be alone with God even in the presence of others is something we Christian laymen should try to do. There are innumerable times during the day when we can turn our thoughts, even for a moment, from business affairs and center them on God's goodness, Christ's love, our fellow man's needs.

I have not omitted by design reference to our obligation as laymen to the church. Rich is our spiritual heritage, and we all owe more to the church than we can ever repay for preserving Christ's teachings, holding together believers, providing a place for religious instruction for ourselves and our children, and giving spiritual leadership in our home communities, our nation, and the world. The layman should give himself, his talents, his experience and support to the church. The church in turn should offer an even greater opportunity for spiritual growth to the layman. It should help him see the necessity of bridging the gap between the practical and the spiritual, and then counsel him as he proceeds to take the steps day by day which will result in spiritualizing all of his daily contacts.

was in a new, clean home; she had furniture from one of the many Army warehouses, pots and pans in the kitchen and new dishes on the table, food in the pantry and her rent was paid. Then she broke down and wept: "Why are you doing all this for me? I don't even belong to your church." Sheppard made it clear that he and his Army were not concerned with people as church members, but only as the common suffering children of God.

Weeks later, Pete was in prison chapel again; he cornered Cap and said, "That's the first time I ever saw religion really go to work." Cap's religion kept on working; when Pete's time was up, Sheppard got him a job. The big burglar never burgled again. He and his sister and the kids come around regularly to Army meetings. Prison would have turned him out a snarling, vindictive brute. God, with an assist from Cap, turned out something else.

That's the Army's program—the largest prison welfare program in the world, and certainly the most comprehensive in the United States. On a budget of about \$100,000 a year, the Army serves the prisoner and his family around the clock.

In prison, there are religious services, personal interviews (in 1948, in 753 prisons, the Army representatives interviewed 124,000 prisoners—or about half the nation's penal population), correspondence Bible courses, Lifers' Clubs, pre-parole service for men ready for release, parole pleas before state parole boards, the removal of

warrants for arrest awaiting released men (those warrants are often enough to make a man commit suicide!), pre-commitment work and death-house visitations, including walking to the chair with the condemned (Sheppard has "walked" twenty-two times!).

Outside prison, there are family welfare programs (for families like the one on the coal barge), hospitalization, medical and dental services, child-care centers, nurseries for the children of convicts' wives who must work, summer camps for mothers and children, parole supervision, employment services, the supplying of food, clothing and housing, the recovery of lost property for the convict, a leisure-time cultural program which includes schooling and recreation for the released prisoner, thrift savings accounts for the parolee (four such accounts are running currently for four ex-bank burglars), and even the financing of ex-convicts who want to go into business.

The Salvation Army helps anywhere from 35,000 to 40,000 ex-prisoners a year, and supervises parole for 3200; Sheppard, in his thirty-three-year career, estimates that he has supervised the parole of 15,000 to 20,000 parolees, and that from 68 to 76 percent of them have made good. Says Sheppard: "For every State and Federal parolee we assist, there are from fifteen to twenty discharged prisoners from county penitentiaries who come to us for help. Thousands of such men are released from these county institutions without a cent to start life again."

Those who make good are usually

the "accidental" prisoners—men who are *not* professionals in crime, and who *want* to make good; they make up, Cap says, 85 percent of the prison population. The other 15 percent are professionals; they are in crime strictly on a percentage basis. The "Pro" says to himself, as he contemplates a criminal job: "I can hold up this bank and get fifty thousand dollars. Maybe I'll get away with it, and never serve a day; maybe I'll have to do five or ten years. Is the percentage good?" If it looks good, he commits the crime. He serves his time in prison; he's a model prisoner, working for "time off for good behavior," and he never goes near a chaplain or a prison religious service.

One bucket-shop operator who got caught told Sheppard that prison had cured him: "No more crime for me!" Sheppard knew he lied, and told him so; he had done two years for stealing half a million, and the percentage was right; he would live on the stolen money for the rest of his life. Prison didn't teach him a thing. Prison, Cap insists, seldom teaches *anybody* anything so far as redemption is concerned. Reformatories don't reform, and we get few penitents out of penitentiaries.

On the basis of its record the whole prison system, to Cap Sheppard, has and is failing in its attempt to stop crime and remake criminals. It is built on punishment, and punishment never deterred an old criminal or stopped a new one. Cap says that every time he has walked to the chair with a condemned murderer, he has thought to himself, "Right now, while this fellow is dying, a dozen new murders are being committed!" It doesn't make sense.

NO, THEY don't all make good; you always have to reckon with the incorrigible 15 percent of the professional and defective criminals who refuse to let God get anywhere near them. Cap faced one like that not long ago—a parolee who had worked up an imaginary grievance against Sheppard, and planned to kill him.

Cap was ready for him, when he arrived for the murder; six other ex-convicts had phoned him during the morning, telling him who the man was, just when he would be there, what kind of gun he had and where he got it, how he would have it concealed in a roll of old newspapers, and what he planned to say before he pulled the trigger. Cap let him into his office, slammed the door and locked it and then roared, "Now put down that gun!"

The would-be killer was so startled that he dropped his gun, and looked around to find himself staring down the muzzle of a revolver that Sheppard

(Continued on page 103)



Jimmy ran to Big Jim, shouting "Hi, Dad!" Milly followed more slowly.

And Pursuit of Happiness

By HUGH B. CAVE

WHEN the train clattered through the switches at Moose Landing, Big Jim Peters opened his eyes and saw he was home. Standing, he braced himself and swung his bag from the rack.

No one offered to help him. The car was almost empty. Anyway, he had learned to keep his handicap pretty well hidden.

He was scared though. As the train slowed and he started down the aisle with his bag, he was trembling.

They were waiting on the platform. Jimmy ran to him, shouting, "Hi, Dad!" Milly followed more slowly. Jim felt like a kid again standing before her. Awkward. Kind of embarrassed.

She tried to act as though nothing had happened. "Throw your bag in the truck, Jim, and let's get home." But she kept her hands at her sides when she came up on her toes to kiss him. She didn't know, yet, that his paralyzed arm would never again feel pain.

It was early, but the village was waking. Jim waved briefly to men he knew—Andy Philbrick, going into the lunchroom; Slim Waldron, raking the dirt sidewalk in front of the general store. They waved back, staring.

He knew what they were thinking. *Big Jim's home again. What will he do now?*

He ate the breakfast Milly put out for him, but he was not hungry. Talk was what he wanted, not food. Things had to be said. The longer they were left unsaid, the more they'd hurt.

"They trained me at the hospital to work a drill press with my good hand. We'll have to sell the house and clear

out. Move to the city." He looked around, remembering the day he had nailed the last kitchen shelf into place. In a village like this you built a house with your own two hands, to grow old in. He remembered the nights they had sat here by lamplight, planning how he could build up a clientele that would stay with him through the years.

"You hate cities," Milly said.

"I have to work where I can. Nobody wants a one-armed guide."

"We don't need to decide yet," Milly said. "I worked for Mr. Waldron up to last week and saved some money. We can wait." She stood beside him, her hand on his shoulder. To Jimmy she said, "Go down and see if the mail's sorted."

"Well, all right, we'll wait," Jim said. But he was a practical man. Waiting would only postpone an end that had been inevitable ever since the winter day, a year ago, when the log pile had slid down on him.

HE SPENT the next few days talking to Slim Waldron and Andy Philbrick about selling the house. One evening Bill Jamieson, a guide, called around.

"If you're quitting the guide business, Jim, maybe I could have the names of your sports," Bill said without hedging. "They'll be needing a man; I could use them."

"Milly has them. She'll give them to you."

"No," Milly said. "Not yet."

"Go on—give them to him. Bill's a good man."

"So are you," she told him. (Continued on page 22)

ILLUSTRATOR: FRANK McQUADE



BLOOMFIELD

battles the Pinks

This little college created quite a stir when it banned the Reds from its faculty

By FRANCIS E. HEWENS

BLOOMFIELD College, in Bloomfield, New Jersey, is probably one of the last of the small colleges anywhere that you might pick as likely to make a stir in the world of higher education. Even with recent gains in enrollment, it is safely in the "small small" college class, with fewer than 220 students.

Bloomfield has no lush fraternity houses, no football stadium, no Einsteins on the faculty. Its two modest academic buildings stand on eight acres of ancient tree-bordered campus two blocks from a busy shopping center. In its 83 years it has never graduated an eminent statesman or a leading industrialist or a prominent author—though it can lay claim to a sprinkling of mayors, some business leaders, an Eskimo preacher, and a Louisiana missionary.

Yet Bloomfield College managed recently to cause a wave of raised eyebrows—mostly in approval, some in disapproval—from the hallowed halls of Harvard to the East Texas Chamber of Commerce. The reactions can be traced to a simple mimeographed circular dispatched to other colleges and universities more than a year and a half ago. The circular started a chain reaction. So far Bloomfield's president, Dr. Frederick Schweitzer, has received well over 500 spontaneously-written letters. He has a sheaf of clippings and editorials from all over the country.

The circular was ordinary enough, most of it. It was a faculty "recruit-

ment" bulletin, asking for help in finding a good man to teach psychology. But requirement number two started it all. It read:

"Candidates must have . . . definite, positive loyalty to American political ideals and traditions. Reds, pinks, near-pinks, and 'fellow travellers' will not fit into the policy of Bloomfield which, while aggressively committed to criticism and correction of the abuses and inequalities of our present economic order, is fundamentally committed to the American system as against Communism or socialism."

Almost by return mail Dr. Schweitzer received a letter from Edwin B. Newman, Secretary of the Psychology Department at Harvard. Mr. Newman "expressed astonishment" at the "no Reds" requirement. And he added:

"It has long been a canon of academic freedom that a man's political freedom has no bearing on his ability to obtain and hold an academic appointment . . . I find it very difficult to understand how you can be engaged in an aggressive campaign to organize and strengthen Bloomfield when you so blatantly propose to violate the principles on which both our democracy and our educational system are built."

Thus the lines were drawn: tiny Bloomfield College holding forth against "Reds, pinks, near-pinks and fellow travellers" as faculty aspirants; an administrator of giant Harvard insisting that this was abridging academic license. More letters comment-

ing on the circular for a psychology professor came in. Word somehow seemed to be getting around that Bloomfield was attempting to "censor" her professors. Dr. Schweitzer decided to take action. He put the Harvard administrator's letter—in toto—in a printed leaflet along with the disputed requirement barring Reds. On the cover of the leaflet he placed the question: "Should America's college professors be pro-American?"

Dr. Schweitzer's leaflet laid it on the line. It was the more remarkable because college professors generally were asserting that it was all right to admit "Reds" to faculties—that was "academic freedom." Bloomfield agreed that there should be no compulsion—no "loyalty oaths." But this little upstart of a college insisted that "'academic liberty' becomes 'academic license' when it is used to provide a platform from which to dispense a doctrine which in itself has no place for academic liberty."

TODAY the fan mail generated by Bloomfield's circular is piled high on a file cabinet in Dr. Schweitzer's office. To his correspondents he replies:

"We cannot expect our students to be judge and juries for what they hear in the classroom. They will find a place in their minds for that which has been presented most eloquently and most interestingly . . . and let us give the communists credit for ability along that line."

The average, literate American reaction to Bloomfield's stand is expressed by the doctor who wrote:

"I wish there were more educators taking your stand!"

Back of tiny Bloomfield's stand against pink professors—and essential to an understanding of it—is the story of the college itself, and the college president. The school and the man behind it have much in common. Neither is wealthy. Like the great majority of America's 900 and more colleges, Bloomfield is everlastingly struggling to keep one step ahead of a deficit—and not always making it. And Prexy Schweitzer sprang from a poor home where his mother made ends meet by sewing up shirtwaists for a sweatshop at 20 cents apiece.

But more than anything else, the college and the man are alike in their ardent—almost evangelical—eagerness to plant the seeds of Americanism in others. Bloomfield's first role, when it came into being in 1868 as the German Theological Seminary, was that of fitting ministers, also divinity-school students, for careers among newly-arrived immigrants from Germany.

And for those ministers, a life's work was one of bridging the gap between the old world and the new; helping the newcomers to become assimilated—Americanized.

BLOOMFIELD'S championing of the American Way was demonstrated again in its experience with training industrial chaplains. An industrial chaplain is an ordained minister whose parish is found within the walls of one or more factories. His parishioners are the men and women of the production line and the office and the drafting board. His services are informal noon-time devotionals designed to be non-sectarian, non-technical, and neither pro-labor nor pro-management. But underline this fact: in practically all of these industrial chaplain programs conducted by Bloomfield graduates, there have been strong and unmistakable frontal attacks upon Communism—and a blunt expousal of plain old-fashioned Americanism.

Two other out-and-out examples of open and aggressive sponsorship of Americanism help to put tiny Bloomfield in a special category.

One was an extension course conducted by Bloomfield College for the members of unions in a nearby large industrial plant. The plant had had more than its share of trouble between labor and management. In the conviction that Communist conniving was behind much of the strife, the college arranged for the extension course in the form of a series of evening lectures. All of the lectures were planned to help constructive-minded union members beat down Communist influence at union meetings. The subjects included public speaking, to equip the union men with poise and know-how to answer the Reds. They also included a course on the dangers of Communism and how to combat it.

The other example of forthright polishing of the American apple was a series of monthly discussion programs on the American Opportunity System. Speakers have been prominent New Jersey industrialists and bankers and insurance executives. All of them so far have urged students to be "aggressively pro-American." And the sponsor was the New Jersey State Chamber of Commerce. (Cont'd on page 94)



Pres. Schweitzer (above, left) and Thomas R. Jones of the N. J. Chamber of Commerce. Below: A college quartet rehearses.



Bloomfield classes are small, friendly. Above: A teacher chats with students in the library. Below: Typical class group.



AND PURSUIT OF HAPPINESS

(Continued from page 19)

By the end of the month he knew they could not wait till the house was sold. Methodically he began to lay aside the things they would be taking. Jim Peters was a practical man.

Saturday morning, when Jimmy came with the mail, he was in the cellar, sorting his tools. Milly came down with an unopened letter.

"Read it," she said. "No—read this first." From her pocket she took an-

other letter. The writing was her own.

"Dear Mr. White," Jim read. "With the fishing season near at hand, you will be glad to hear that Jim is coming home. If you want him to guide for you it will be necessary to hire an extra man to do the heavy work, because he has lost the use of one arm from that logging accident. But Jim is still the best guide in this part of the State and will be happy to take you out."

"I sent a copy to everyone on your list as soon as I heard you were com-

ing home," Milly said, and handed him the unopened letter. "Here's the first reply."

From a Boston banker, it said briefly: "With no arms at all, Jim would still be my man, Mrs. Peters. Put me down for the first two weeks in June. And tell him to save the last two in July for Charley Horton."

Big Jim looked at her in wonder. "There are so many things a man can't do with only one hand, Milly."

"Not so many. Come outside."

In the yard young Jimmy was waiting. He held a fly rod. On the grass lay a full pack, a paddle and a tent.

"You do it like this, Dad," Jimmy said. He put his right hand into his pocket. With his left he opened a tackle box and took out some flies and a leader. Holding an eyed fly between the first and second fingers of his left hand, he threaded the leader tippet through with his thumb. Then he hooked the fly in his belt and made the tippet fast. The knot was a good one.

"The little fellers are more trouble," Jimmy admitted. "But you can hook them in the butt of the rod, or in a tree. Casting's easy."

With one hand he joined the leader and line, then artfully flicked the fly against the woodshed window, forty feet distant. It was effortless casting. The right hand never left his pocket.

"Now this," Jimmy said. He emptied Big Jim's pack and repacked it. Set up the tent, knocked it down, re-rolled and tied it. The big one is too heavy for me. But you could handle it."

Big Jim was shaken. "How long have you been doing this?"

Milly said, "We began the day we got your letter from the hospital. There's one more thing we haven't showed you—to take the place of logging in winter."

Inside the shed were a bench and a queer home-made vise, the jaws of which held the glued canes of a fly-rod tip. Young Jimmy said proudly. "This took a little while to figure out, and it could stand some improving. But look!" He held up a finished rod. "One hand—except Ma held the guides. We can work out a gadget for that."

"Everyone admires the rods you make, Jim," Milly said. "You'll have time now, winters, to sell some."

Big Jim could not find his voice. He was a practical man and calm, but inside he was shaking. Then, suddenly, Milly was clinging to him, wetting his plaid shirt with her tears.

That made it complete. He knew then that nothing really important had changed. "You go ahead," he said. "Go on and cry. A man needs that, too."

Then with wife and son beside him, he walked back to the house to pick up where he'd left off a year ago.



JT WAS early morning in New York; 6:30 to be exact. The streets, newly flushed, shimmered in the sharp yellow sunlight.

Mike Marsala squinted his eyes behind the wheel of his taxicab. Mike supported a wife and four youngsters at the toughest job in Gotham. Battling traffic, holding his own in verbal tiffs with truck drivers, policemen and other "cabbies," he had developed a hide like Cordovan leather, nerves of chromium.

Mike was "cruising" when it happened. It was probably the glare from the streets that did it. Mike's cab crashed into a passenger car.

He slammed on his brakes and hopped out. One look at the other driver and Mike saw red. Or should it be black—for the driver was a Negro.

A Negro! That was all Mike needed.

"Hey, black boy, what's the idea?"

"But you bumped into me, didn't you?" said Floyd Addams quietly.

"Aw, you were going too slow. It's guys like you who cause accidents. You fellows shouldn't own cars anyway. Why I—"

Addams held out his wallet. "I can't see any damage, but here's my license. Let's see yours—just in case."

Mike was really burning now. "Don't be dumb. Why should I?" No black boy was going to push him around!

Addams replied, matter-of-factly: "Why just as a record and in case there is some hidden damage, that's all."

This was too much for Mike. He began to belabor the Negro with verbal abuse out of a rich and varied vocabulary. A little crowd of early risers had gathered. Addams stood there, his black eyes wide.

The policeman came, quickly sized up the situation and carried Mike off to the station house, still protesting violently.

Mike pleaded guilty before the magistrate. "I guess I was wrong," he said.

"Be more careful in the future," said the judge. "Ten dollars or three days in jail."

Mike's cockiness fell off him like a dirty old coat. Abashed, he said: "I don't have the money. I'll have to go to jail."

Now Addams stepped forward and handed Mike a twenty-dollar bill.

"Here, pay your fine with this."

"Say, you don't have to do that," the magistrate interposed. "He'll raise the money somehow."

"I want to do it, Judge," said Addams slowly.

"Well, if that's the way you feel about it, I'll suspend sentence. I certainly don't want it to cost you any money."

The Negro and the cabdriver shook hands warmly and left the courtroom arm-in-arm. And, according to the *New York Times*, Mike kept saying over and over, "Hey, you're all right. Boy, you're a swell guy."

—DECATUR RIGGS

One Woman in a Million

By NANCY LEE

MRS. HARPER SIBLEY has reached sweet sixteen, measuring in grandchildren. That's the only sensible yardstick to use, for years have nothing to do with her. Day after day she quietly charges through a schedule that would leave a schoolgirl gasping. Her achievements sound like an excerpt from "Who's Who"—and as a matter of fact are. The oratory, graciousness and sense of mission that have made some women senators and governors have made Georgiana Sibley one of the most effective churchwomen of our time.

When she pauses in a quiet nook on a tightly-docketed day, opens her purse and takes out a well-worn, leather-bound New Testament, then one understands the secret of her power. The little limp volume and the battered prayerbook beside it lend affirmation when she tells her more languid friends, "Inner spirit gives strength for anything you want to do." Obviously, this vivid lady possesses inexhaustible quantities of "inner spirit"!

Today, as president of the United Council of Church Women, Mrs. Sibley has turned her energy toward helping to recruit a million women to sign their names in a dramatic "Ecumenical Register" and to contribute a dollar each to the vast work of the women's side of the Christian witness. This November, the UCCW will present its register to the constituting convention of the new National Council of the Churches of Christ which will bring together eight interdenominational agencies into an efficient working team. The register will be a kind of dowry, a catching up of the aspirations, devotion and resources of women the land across, who know that Christ is the Head of the Church Universal—whether local chapters of that Church wear the name "Methodist" or "Episcopal" or "Old Order Amish Mennonite," or something else.

Mrs. Sibley knows something about Christian aspirations. One Easter



Mrs. Harper Sibley holds a handful of the registration cards of UCCW's "Ecumenical Register."



morning in Orange, New Jersey, she came face to face with a decision she had been outmaneuvering for weeks. And that morning she—a belle of New York's society set—turned her back on the old routine, clever and sparkling enough, for what looked like the intensely more exciting assignment of urging the world to be friends with its Creator. It was more than a girl's aroused social consciousness. For her it was a religious experience that one may call by whatever name one chooses—conversion, commitment, second blessing, any or all of them. She calls it "religious insight." Whatever it was, it shook Georgiana Farr deeply and set her to work for the Kingdom of God. Soon after, she and young Harper Sibley were married. Together they have made a team of Christian lay-workers whose zeal and achievements would be hard to duplicate.

BOTH have been repeatedly tapped for important tasks. Both of them have served as members of the National Council of the Episcopal Church. Mrs. Sibley's inter-church appointments have rocketed her from Jerusalem to the Orient. In 1944, she was elected president of the United Council of Church Women and still holds that position. But her assignments—and there have been dozens of them—have never collided with her top-flight performance as mother and grandmother. It is not surprising that she was chosen American Mother for 1945. The thousands of women who sign

up as one of the "first million" will come upon a little prayer titled, "We Rejoice," on the back of the registration card they retain. It's a simple, lovely little prayer:

Oh God, we rejoice in Thy promise to make all things new.
We rejoice that old slaveries are becoming new freedoms;
That former enemies are becoming new friends;
And that the women of Thy Church may serve Thee in ever-widening horizons.
We rejoice in Thy new revelation of Thyself in the Ecumenical Church;
And dedicate ourselves to its enrichment, through the grace and power of Thy Son, Jesus Christ, our Lord.

Mrs. Sibley wrote it. But it wasn't something to be dashed off in a moment. She wrote and rewrote, over and over. And at two in the morning she was satisfied that it said what her heart told her it ought to say.

The "Ecumenical Register" means a great deal to her, and she thinks it can mean much to churchwomen everywhere. The idea was born in Los Angeles last year, on the last day of a UCCW board meeting. After long discussion it had been decided that the women's organization should enter the National Council, along with the Federal Council, the International Council of Religious Education and several other "ecumenical" or interdenominational groups. For the women it would mean being a part of the biggest adventure yet in Christian unity.

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The Hidden Years

At 16 Jesus is growing in love and understanding of all living things . . . He makes the best yoke that can be made . . . He meets John, later to be called "The Baptist"

By JOHN OXENHAM

ILLUSTRATOR: CHARLES ZINGARO

MY NAME is Azor, and this is my story of the youth and young manhood of Jesus as I observed it. When I was 9 my father lost his life at sea, and my mother and I returned to Nazareth, her native village, to live. It happened, to my everlasting gratitude, that our new home was next door to that of Joseph the Carpenter and his wife Mary—and Jesus.

Though Jesus was a few years older than I, we became fast friends at once. We both decided that we, like Joseph, would be carpenters. So we were often together in Joseph's shop. It was there, as well as out on the hillside and at play, that I came to love and admire him so. He was deeply serious and meditative at times, at others full of fun and ready for games. He was the accepted leader among all the boys of the village, the one to whom all turned whether in dispute or in joyous games. He was the strongest and cleverest of all.

One thing I early learned was that he had an unusually keen appreciation of nature, and a tender love for all living things. Thus, when one day Jesus and I came upon two men torturing a little dog, Jesus angrily pushed them aside and rescued it. It was an ugly little mongrel, but it fell in love with Jesus. Thus it was that Tobias, as Jesus named the dog, became our constant companion. As Jesus explained to his mother: "When you save anyone's life, you can't help loving him!"

II

TIME runs quickly when one is young. But the passing months and years only brought Jesus ben Joseph and myself into closer friendship.

As next-door neighbors, and some-

what apart from the other houses of the village, it was natural that most of our spare time should be spent together.

He was, as a rule, kept very busy in the workshop, for his liking for making yokes, and the care he put into the perfect finish of them, was beginning to make them much sought after. People came from very long distances to get them, and would sooner wait till his were ready than take anyone else's.

"You see," I heard a man say to him, one day when I was sitting in a corner

of the workshop trying to draw Tobias into a game, "the beasts never complain when they're wearing one of your yokes. They're so well-shaped, and so smooth and easy to the neck, that they never get irked, and they do twice as much work."

"And I'll tell you another thing, too," said the man, "It's my belief they tell one another about them. Yes, I know it sounds queer"—and he gave a little laugh as though in excuse of his foolishness.

"I'm glad they like them," said Jesus, running his hands questioningly along the yoke to make sure it was quite all right, "and that they tell one another. It would be hard to think they couldn't speak to one another. They are not deaf and they are not dumb."

"That's so, but it's queer to think of beasts talking to one another."

"Balaam's ass talked even to his master!"

"Ah! He was a queer one, he was . . . I met another the other day, and he was asking after you—"

"An ass?—asking after me?"

"It wasn't an ass. It was a boy. But he was a queer one. It was down Sharon way. I'd been with a load to Joppa, and it was among the hills as I was coming back."

"Why was he a queer one? And who was he? Did you get his name?"

"Of course, and gave him mine. He said he was John ben Zechariah and his home was at Hebron."

"He's my cousin," said Jesus eagerly, stopping his work to follow this up.



"Tell me about him. It's years since I've seen him. What's he like?"

"Well, he's a well-grown lad, taller than you and maybe stronger, though you look fairly fit yourself. But you're better to look at than him. His hair's like a horse's mane, all down his back—never been cut since he was born, I should say."

"Of course. He's a Nazarite."

"He's a wild one to look at anyway—all hair, coat and all, and a big leather strap around him to keep him all together. We got talking of yokes and when I told him it was Jesus ben Joseph up at Nazaret that I got them from, he said, like you did, 'Why, he's my cousin. Some day maybe I'll go up there and see him.' That's how it was.

And now I must get along. I'm right glad all my beasts will be happy now." And he paid for the yoke and was going, when he turned and said, "I was forgetting, I want a goad too."

"I don't make goads and never will," said Jesus. And the man stared at him. "Why then? You can't drive an oxen without the goad."

"Treat them properly and they'll need no goads."

THE man looked at him, and then wagged his head and said, "Your life hasn't lain among beasts, my lad—mine has," and he went on his way.

I got on well at school and was good friends with most of the others—except Nachor ben Naggai, whom I never

liked. He was rough and irksome to us smaller ones, and whenever I looked at him, I always saw him and his father hanging little Tobias.

But at lessons I got on well because I had a good memory and my mother had taught me much of the Book of Praise of which she was very fond. Of the Law and the other teachings I learned a good deal and could repeat long passages without a mistake. But it was all just memory and there was much that I did not understand the meaning of.

And often, when Jesus and Tobias were going up the hill of an evening, if he wanted me with him he would give a shout outside and I would run

(Continued on next page)

"You will come home with me, Cousin John?" asked Jesus, for the sun was sinking.





Mind Over Mattress

By DON FONTAINE

THE scientists of the world are making too many discoveries for my peace of mind. Whenever I settle down to spend a quiet evening with the scientific journal, I soon read myself into a state of mental turmoil. As a matter of fact, I have to keep one arm free so I can reach up from time to time to pull my eyebrows back into place.

The latest blow to my tranquillity comes from a report on sleep. Since you spend about a third of your life sleeping, you'll be interested to learn what a group of scientists recently discovered about this popular pastime. After conducting some scientific experiments, they have come forth with the jolting announcement that it is possible for you to learn a lot while you're asleep! Yes sir, I have the report right here and it gives complete instructions from A to Zzzzz.

Frankly, I have a feeling these scientists would never have made this important discovery if I had been the guinea pig. Sleep works the other way with me; I wake up finding out I've forgotten a lot I knew before I went to sleep. Oh well, since I'm not one to hold back progress, we won't tell this cult of sleep-learners about me.

Here's how those boys conducted their experiment. They imported a Frenchman and had him recite a French text into a recording contraption. Then they selected a sleepy American who wanted to learn French. Beside him, on the pillow, they put a small speaker. With the help of an ancient French lullaby, they sang the American to sleep and started playing the records over and over again into his subconscious mind. Came the dawn—and *voilà*, zee miracle eet has happened! The American, now executing

French with remarkable finesse, could handle anything from a French poodle to the menu at Antoine's. Heh, what a way this would be to earn a Ph. D.!

I'm skeptical about sleep-learning, however. Like most discoveries, it has its good points, but lurking in it are problems and dangers as well, especially if the idea is given undue publicity and falls into the wrong heads. Take, for example, the case of the alert wife who, as a sort of self-appointed Cerberus, has been barking at the bobbing head of her husband in church. Such a wife will have absolutely no valid rebuttal when her sleepy husband whispers, "I'm a sleep-learner. My subconscious mind is catching every word of the sermon. Zzzzz."

SINCE sleep and study have never been equally popular, this new learning process will appeal to many people. Even though ministers become discouraged with the effect of their words on the wakeful congregation, it should never come to pass that they look with favor on the members of the sleeping audience. In like manner, it will be a sad state of affairs if any Sunday-school teacher, abandoning traditional methodology, begins to consider the wide-awake pupil as one totally uninterested in learning anything. Perish the thought that sleeping pills and lullabies should ever become necessary adjuncts of our time-honored system of education!

Of course, if the idea becomes widespread, it isn't hard to think of a few situations in which sleep-learning might win the approval of the church. Consider the youngster who never gets around to studying the Sunday-school

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THE HIDDEN YEARS

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out and join him.

And then he would ask me what I had learned at school that day and would explain it all to me and make it all clear in a most wonderful way.

For he thought long and deeply over things while he was working and he asked his father and discussed them with him, and he was never satisfied until he understood a thing properly. And he listened to and pondered over all that the neighbors talked about when they came and sat in the workshop of an evening. And so he knew pretty nearly all that went on in the village, and indeed, outside it too.

Jesus had a very curious power over all beasts and birds. But I think it was just that he loved them all so much that in some strange way they knew it and loved him in return.

When I once said something like that to him, I remember he said, "That's how it is in the world. For the most part you get what you give, Little Azor. Give people love and they will love you. Give them scorn and hate and you get that back."

One of his most usual and characteristic sayings was "I love." Where I or another boy would say "I like," with him it was always "I love." And that was just him all over. His liking for things and people was so great that it really was love. He did nothing by halves.

He loved to sit in the dusk of evening up on the hillside and watch the birds and little beasts busy about their little businesses.

I have sat with him there and seen the rabbits and coneys come out of their holes and hop all about him without the slightest fear, and they are surely the timidest beasts you can find.

And it was the same with nearly all birds and beasts. He seemed in some curious way to feel them kin to him, and they felt it and had no fear of him.

With the wilder beasts and birds it was different of course—hawks and eagles, and wolves and hyenas, but we were not very much troubled with them.

But I remember how we stumbled one day on a fox's hole out on the plain, and there were some very small cubs playing about in the opening. And he picked one up and was stroking it when the mother-fox came trotting back, and Tobias and I got well away from her, for she looked ugly and we thought she would fly at us.

She seemed to count her cubs and
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CHRISTIAN HERALD

The Autumnal Bush



TEXT: "The bush burned with fire, and the bush was not consumed." EXODUS 3:2

By ROBERT W. YOUNGS

MOSES, standing upon the slopes of Mount Horeb, saw a bush that was ablaze with fire, yet not consumed. Every autumn, as nature robes herself with the gorgeous garments of transformed foliage, we also see a bush that burns with fire, and yet is not consumed. During this month country hillsides will blaze with colors such as no human painter can produce—fiery reds, golden yellows, unfading evergreens, somber browns—all mingling together in one gigantic flame, which well represents the season.

As Moses stood upon the slopes of Horeb, tending the flocks of Jethro, his father-in-law, he heard the voice of God speaking to him from the midst of the bush and telling him that he stood on holy ground. We too are standing on the holy ground of autumn, and can tune our ears to the voice of God in nature, for there are "tongues in trees, books in the running brooks, sermons in stones, and good in everything."

Should we not pause at this most glorious season of the year to hear what God is saying? If we do we will know these things:

God is speaking to us about HARMONY. In nature all things go together. The feathers of a bird, though they be of varied sizes and colors, all unite to make a comely coat. The flowers of the meadow blend into a pleasing tapestry, and the unrestrained hues of the autumnal bush live and mingle with one another in closest agreement and harmony. No human artist could exercise enough skill with brush and tints to put together so harmoniously the loudly screaming colors and the soft suffusions as they are mixed by God in nature.

Man should heed this message from nature. Industrial disputes which threaten to paralyze the economy of our country, intolerance and prejudice which divide group from group, an atomic race which menaces the human race are in clashing contrast to the harmony of nature. How crass man seems when we compare his bitterness and strife with the splendid mingling of autumnal colors! Surely, if the inhuman leaves of trees and bushes can harmonize their differences, men with minds and hearts and souls, with reason and affection, can achieve understanding and brotherhood. How eloquently God pleads for peace and how beautifully He shows the way!

God in the autumnal bush is also speaking about PERFECTION. God created a universe and did not pause until he had finished it with exquisite coloring. He created the earth with brooks and lakes, inland seas and long river systems, mountains and hills, flowering meadows and enchanting forests, rugged peaks and jagged gorges. But He was not satisfied with these splendid accomplishments until He had splashed them with colors.

Poor man never finishes anything. He outlaws war—and then wages it. He forms a League of Nations—and does not join it. He creates a United Nations—and vetoes it. He passes the Eighteenth Amendment—and repeals it. An autumn hillside should make man feel very humble, for an autumn hillside is holy ground which man desecrates except he repents of his own standards and tunes his life to the standards of God.

CONTINUATION is a third word which God speaks from the autumnal bush. How can this be? A burning bush is in the process of destruction. Likewise, autumn marks the end of nature's life. It is the fall of the year. The earth is getting ready for winter. The leaves wither and drop away. The grass turn brown. The year is over, and cold, dead winter is about to descend. No wonder Thomas Hardy said, "Give me the roughest of spring days rather than the loveliest of autumn days, for there is death in the air."

But *does* autumn mark the destruction of nature's life? We read in the Scriptures, "The bush burned with fire, and the bush was not consumed." It is like that with the autumnal bush. Autumn is not the consummation of life, but the *renewal* of life. It is the season of sowing. The rotting fruit which seems to die upon the ground is really burying its seeds. Every horticulturist knows that autumn is the time to plant.

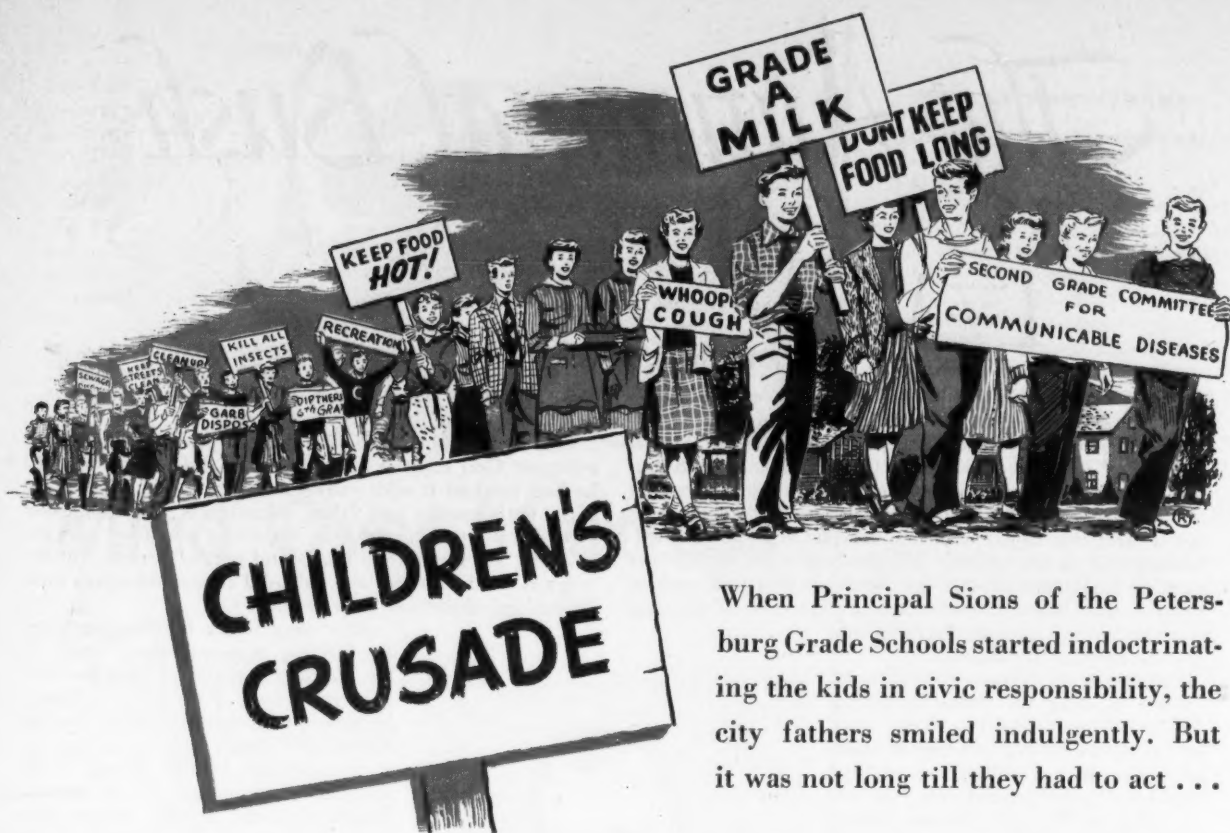
Whittier, therefore, can sing: "Thine is the seed-time: God alone beholds the end of what is sown: beyond our vision weak and dim, the harvest-time is hid with Him."

The message of autumn, then, is a message not of death but of everlasting life; not of despair, but of hope; not of defeat, but of victory; not of conclusion, but of continuation.

Such messages are rare in this (Continued on page 107)



THE AUTHOR is pastor of Hitchcock Memorial Church, Scarsdale, N. Y. He was educated at Wooster College, Auburn Theological Seminary and received his D.D. degree from St. Lawrence University. He served as a chaplain in the last war. His previous pastorate was First Presbyterian Church, Watertown, N. Y., where he conducted a radio ministry for an estimated 45,000. Coming to the Scarsdale church in September last year, his dynamic and indefatigable ministry there has already resulted in a membership increase of over 200.



When Principal Sions of the Petersburg Grade Schools started indoctrinating the kids in civic responsibility, the city fathers smiled indulgently. But it was not long till they had to act . . .

By MARTIN GUMPERT, M. D.

PETERSBURG is a pleasant looking little town, like thousands of others. It lies between two branches of the Potomac River in the eastern part of West Virginia and since the first settlers arrived in 1746 it has slowly grown to a population of almost 2000. And if you talk to a school child in Petersburg, be it a first grader or a sixth grader, he will tell you more about garbage and sewage disposal, about water supply and animal or insect pests, than any adult person you have ever met, and will do it with an enthusiastic look in his eyes generally reserved by youngsters of that age for a baseball game or a cops-and-robber contest. All this started some three years ago when the principal of the Petersburg Elementary School, Mr. C. D. Sions, suggested that the children find out for themselves how healthful their town was, and how they could help to make it more healthful.

Mr. Sions is a tall, sunburned man. He does not look like a teacher, rather more like a mixture of clergyman and farmer, with friendly, intelligent eyes and a warm and inspiring voice. He grew up in these green hills of West Virginia, catching fur-bearing animals to finance his studies. He is thoroughly familiar with the everyday problems of his students and their parents. About half of his more than 400 pupils live in Petersburg. The other half are transported to school in buses from farms miles away, where they lead the rather lonely life of all farm children, with chores to be done, good weather or bad. In wintertime they catch a good many colds, and, decided Mr. Sions and his fellow teachers, something should be done to help them build resistance.

"We must get these boys and girls to see the importance of taking care of themselves," was the decision at the start. "Then we've got to help them see the importance of their own health to that of others in the community. That's harder."

Mr. Sions and his staff of young and enthusiastic teachers are people of action. They did not waste any time; they proceeded with scientific thoroughness and not with undue hurry. At first the city fathers smiled indulgently. Later some of them frowned with annoyance. Still later, however, under the whiplash wielded by these determined and very serious kids, they did something about their town. Four words describe Sion's recommendations to his young classes in civic responsibility: Investigate, Recommend, Publicize, Act. But though Sions and his teachers initiated the program and supervised its execution, the whole work was done by children, and the children must be credited with what has been accomplished.

Today, after three years, Petersburg is indeed a healthier

A committee prepares to take a field trip of inspection.



and happier place to live in. There are no walls between the red brick building of the school and the community. All Petersburg, its homes and its parks and its dumps and its fields, has become a big classroom, and there is probably no place on this earth where the children have so much substantial and intelligent knowledge about the inner life of their town, from its sewage pipes to its economic background. Nothing is taken for granted by the school children of Petersburg, not even by a first-grader. In Petersburg they learn from early childhood that one does not say "Somebody ought to do something about it" but "Let us do something about it."

Thirteen committees were formed: garbage disposal, eighth grade; sewage disposal, eighth grade; food handling, seventh grade; school health, sixth grade; insect pests, fifth grade; poultry and livestock within town limits, first grade; recreation, third grade; public parks and restrooms, fifth and seventh grades; city dump, fourth grade; street cleanliness, third grade; water supply, second grade; control of contagious diseases, second grade; animal pests, first grade.

THEN the invasion of Petersburg by its children started, according to a most exact plan of strategy. Reading matter was collected from the government, from libraries, for information. Field trips were organized. People were interviewed. Photographs were taken as evidence, and maps were drawn. The different committees exchanged experiences among themselves. In the end the findings were summarized and recommendations were made.

The citizens of Petersburg were quite surprised to find in their mail boxes a letter from Principal Sions which was also published in the local paper, the *Grant County Press*, which stood wholeheartedly behind the project: "The Petersburg Grade School has selected for a study for the next three years 'Community Health.' Many of the boys and girls will be asking questions and seeking information from the Town Council, mayor and leading citizens of our town. This is written for the purpose of informing you of their work so that you will answer their questions and give them encouragement. These boys and girls need a knowledge and understanding of community problems. Your help may lead to their becoming interested in the civic improvements of our town and instead of seeking jobs and homes elsewhere they will remain as citizens to continue to contribute to the town they have helped plan. Let's go along with them in any projects they may suggest that will lead to better community health."

As a whole the citizens, most of them parents, responded exceedingly well. They filled out questionnaires and answered oral questions and soon discovered with some embarrassment how little they knew about the most elementary

facts concerning Petersburg's sanitary conditions. There was some grumbling about the chicken houses. The first graders had made a town map identifying all the places where they found livestock and poultry within the city limits. There were 15,243 chickens, 45 hogs, 109 cows, 20 sheep, 9 horses and 8 ducks. The citizens were almost evenly divided between banishing livestock, with its inevitable dirt and insect pests, and leaving things as they were. There were no town ordinances at the time controlling the matter. Since then, building permits are required if (Cont'd next page)



The town's water supply was found to be unsafe. Below: A committee inspects one of Petersburg's restaurants.

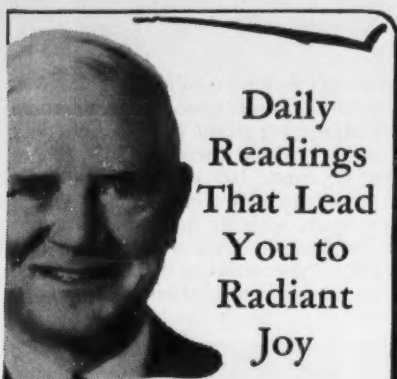


The children went and talked things over with officials.



Posters informed the town about the youngsters' progress.





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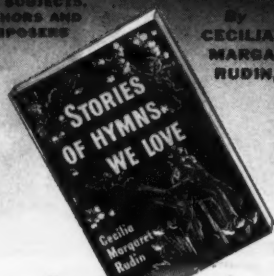
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anybody wants to put up a new barn.

The children found out that Edgar Avenue, Creek Street and North Avenue had no sewers. They followed the sewage lines and discovered where they emptied—no one was able to give them this information. They discovered that the sewage first emptied into the pond and creek, and thence into the river, where both children and adults swim and fish. They measured the diameters of the sewage pipes and found them too small. Water in the creek was moving slowly and caused the sewage to stand and give off bad odors. Garbage was falling into the pond from an illegal dump. They recommended "the activated sludge process which would change all troublesome organic matter to harmless mineral matter by oxidation and nitrification." *Sewage should not empty into any of the bodies of water in or near town.* The sewage system has been considerably improved, according to these proposals, and several new lines have been installed.

The garbage committee—children of from 12 to 15—found that sixteen local people (out of 186) did not use the existing system of garbage disposal. Some of them fed their food scraps to the chickens, others threw the garbage away (but didn't mention where they threw it). The children found that some trash and garbage cans were never washed out. The committee photographed the uncovered garbage truck and proved that wind and vibration caused articles of refuse to be tossed from the truck into the street where they remained indefinitely. They recommended and submitted the picture of an ideal garbage truck with a closed top and sliding doors. They recommended special clothing and gloves for the garbage collectors. They suggested that the town dump be cleaned up and eliminated as a breeding place of rats and flies. Many of their suggestions were followed, though the new garbage truck has—to their sorrow—not materialized.

All possible insect breeding-places were marked on a special map: outdoor toilets, pig pens, junk heaps, swamps and cesspools. It was found that 142 homes were bothered by mice, 130 by rats, 86 by skunks, 5 by foxes and 2 by ground moles. "Starve these pests," the children exclaimed. "Use traps, destroy nesting places, dispose of garbage, use poison, but carefully."

The water supply for the community was found inadequate and recommendations were made for an additional supply. When I visited Petersburg a new tank was just being built and the children with their teachers were visiting it in a long procession and eagerly discussing the new event. Terms like "filtration pit" and "floculator system" were as familiar as Coca Cola to them.

The committee on street cleanliness found all sorts of bad street practices: evidence of spitting, littering with waste paper. A few stores swept refuse into the streets. Coal was scattered during deliveries, and not swept up. The town council did not have enough hose to wash the streets. The children recommended, among other things, that waste cans be placed on the corners of North Main Street and Water Street, and that some parts of town "from Bean's Garage to the Potomac Light and Power Company be washed once a week and swept on Mondays and Fridays."

FOOD shops and restaurants were visited. This is from a report: "When we entered, the manager received us very warmly and asked us what phase of food handling we would like to observe. Of course, we chose the kitchen. He seemed a little disappointed that we should choose the kitchen instead of the attractive dining room. However, that was overcome. It seemed as though the kitchen help was a little ill at ease to think that a school class was observing their every move. Many of them asked us what we were going to do with our information. Our committee eased their feelings somewhat by not seeming too observant. They had a good place, and they tried very hard to show us all the equipment and how it worked. We thanked them for the trouble we had given them and went to write up our findings, while they were fresh on our mind. Many phases of the work were discussed favorably. The chairman of our committee (a boy of 12) said: 'That place does fix food a lot like we do at home, but I never saw anybody prepare food with the same hand that handles a handkerchief without washing his hands.'"

The committee on public parks and rest rooms (fifth and seventh grades) worked especially hard. They dreamed up a map for an ideal playground on town-owned property along the river. The mayor and the Town Council were very responsive and at least a good beginning was made last year—only to be destroyed by a flood so bad it killed eight Petersburg inhabitants. But new plans and financial outlays have been made for this year. The children became fascinated by the idea of a public rest room. "Many people come into Petersburg," they wrote, "and they need a place that they may go to rest and spend some time talking and visiting with their friends. We need a rest room with a large and comfortable lounging room. The best location would be the parking place beside the firehouse." To strengthen their argument the children made a thorough study of the town's visitors. They

(Continued on page 107)

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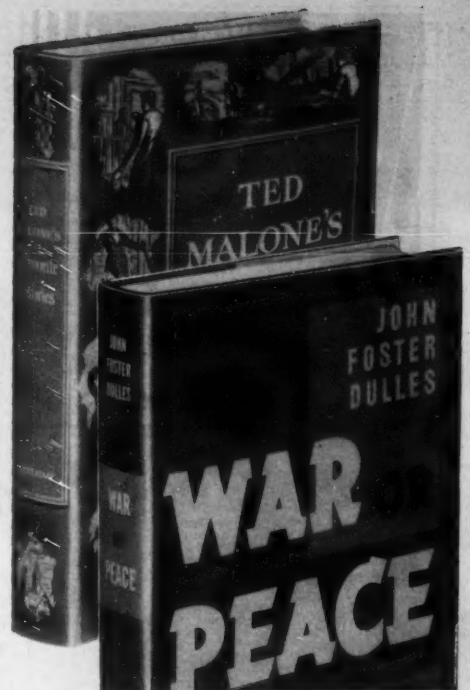
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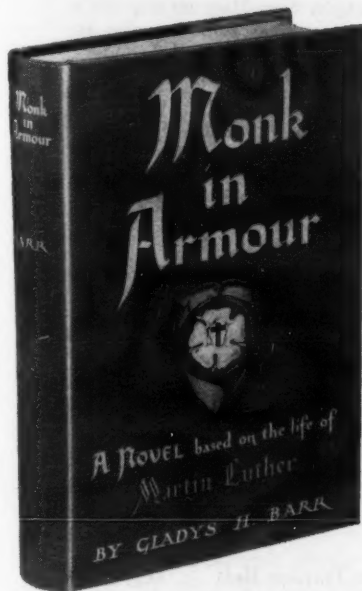
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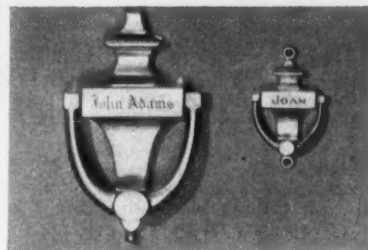
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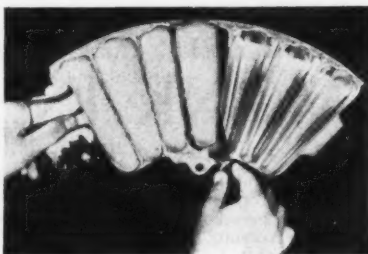
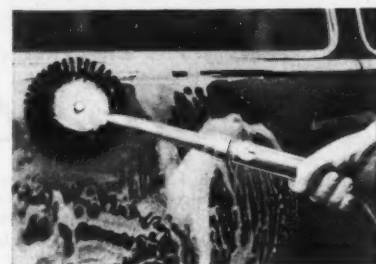
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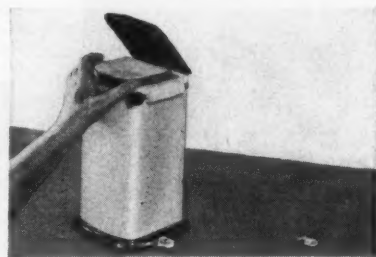
Colonial Doorknocker—a true replica of a famous early American design. Made of solid brass, it's 6 3/4" long. With your name hand engraved in Old English lettering, \$4.50 ppd. Miniature Knocker for bedroom or apartment door is 3 3/4" long in brass. Hand engraved with Given name only in block letters for \$1.95 ppd. Art Colony Industries, 69 5th Ave., New York 3.

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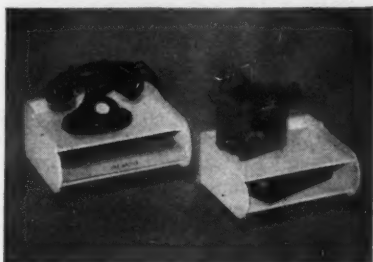


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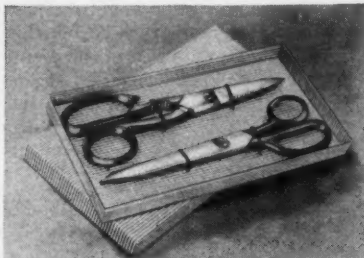


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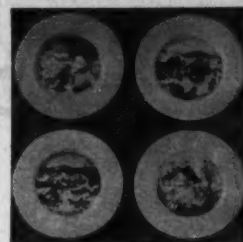
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Super Suppers Without A Hitch

CHURCH SUPPERS are a pleasant custom of long standing, whether their purpose is fund-raising or promoting fellowship among members. If you've attended many such affairs, you know what a world of difference there may be in them, but there's always the same warmth of getting together in a worthy cause and sampling dishes of the community's best cooks.

In a rural community the meal may be served in the parish house kitchen or perhaps in the open with only an outdoor stove for the women to use. Or, it may be served in the local community hall where more adequate facilities are provided. In the city the church will probably have its own kitchen and dining room, with equipment ranging anywhere from barest

necessities to the most deluxe modern appliances. But whatever the facilities, your suppers will go off more smoothly if careful planning has preceded them.

Start by selecting a good kitchen crew. The chairman may be chosen for her experience or knowledge of preparing and serving meals for many, or for her ability to get along with people and keep harmony. Your committee should consist of the chairman, a sub-chairman and four workers, two to cook and two to wash dishes. This will be sufficient to prepare and serve a meal for 50 to 100 persons, and you may add more for a greater number. But remember that too many workers in the kitchen only get in each other's way.

The chairman and sub-chairman will be in charge of planning the menu, selecting the necessary tested recipes, and making the market list. From this they can estimate the cost of the menu before it is definitely decided upon. If you do not know how to figure the

cost per plate, you may send for Cornell Bulletin #473, "Community Meals," to Dept. of Institution Management, New York State College of Home Economics, Cornell University, Ithaca, N. Y.

The same rules of nutrition that are followed in planning home meals should be applied when planning a menu for a crowd. In general, the well-balanced meal will contain a protein food, such as meat, cheese, eggs, fish, poultry, or a high protein vegetable. There should be a starch, such as potatoes, rice or noodles, and a serving of a vegetable and fruit.

Remember that contrast of flavor, texture, color and shape in foods is important to appetite appeal. Plan the menu so that cooking can be divided among available equipment, such as ovens, steamers and top stove space. To avoid repeating the same few foods too often make a list of soups, juices, meats and other main courses, vegetables, salads, relishes, breads and des-



serts. Keep this in front of you when planning meals. Take advantage of special market values. For instance, serve tomatoes in season, rather than at high mid-winter prices. Wise buying will help you serve better meals for less.

You must, of course, keep in mind the price per plate that the group you are serving will pay. If you intend to raise money with your supper, you should plan to clear about 25 percent. Keep the cost of the raw food to about half the selling price of the meal, if you want to make a substantial profit.

For help with your menu planning write to Mildred Hearn, General Foods, 250 Park Ave., New York, N. Y., and ask for the "Master Menu Planner."

THE chairman of the kitchen committee must see that everything is in readiness the day before the supper. She inspects the cleanliness of floors, work areas and utensils, sees that the stove is functioning properly and that there is adequate fuel. She makes sure that sufficient cooking utensils, dishes, silver, glasses, and table coverings are on hand.

Half an hour before the workers start, the chairman comes to the building, distributes the food supplies and equipment to the place in the kitchen where each menu item is to be prepared, and posts recipes and job assignments. While supervising the food preparation, she will naturally lend a hand wherever she may be needed, buttering rolls, arranging salads, and so on.

The sub-chairman acts as head waitress and hostess at serving time and is responsible for the dishwashing and leaving the building in order. The day before, she checks her dishwashing equipment and provides necessary supplies for the clean-up. Arriving about an hour before serving time, she arranges the dining room and helps the four waitresses (needed to serve 50 persons) set the tables.

Two kitchen workers should report by 2:30 p.m. if dinner is to be served at 6 p.m. They are free to go home as soon as they have served the meal, cleaned the stove and work surfaces, and washed the cooking utensils.

The chairman sees that all food is ready, and well seasoned. She decides who is to serve each menu item, and confers with the sub-chairman to be sure the waitresses are ready to serve promptly. After the meal, the sub-chairman and the other two workers who came in at 6 p.m. become the clean-up committee. They wash the dishes, dispose of the garbage, clean the floors, and arrange for the laundering of dish towels.

OCTOBER 1950



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There are three ways of preparing the food for your church affairs. The most satisfactory, of course, is that just described—preparation in your own church kitchen. This makes it possible to serve food when it is at the height of its goodness. It results in a more uniform product, is more sanitary, and makes possible savings by buying in quantity.

AT Presbyterian Church, White Plains, N. Y., Mrs. William Bachmann says the ladies serve dinners every month for 175 to 200 persons and twice a year for 300. At the women's organization luncheons they usually serve 200, and the women themselves do all the work at these meals. This task is made pleasant, however, by their beautifully equipped kitchen, described on page 38.

A committee of ten is necessary to

serve the large monthly dinners at this church. Each worker has a specific assignment, one the coffee, one the biscuits, one the range, one the steam table, and so on. A typical menu consists of fresh fruit cup or soup, roast pork, ham, beef or lamb, brown potatoes, string beans, tossed salad, and ice cream or pie. Cost of these meals averages approximately a dollar, and the price charged is \$1.50.

Two ways of preparing meals when you do not have an adequate church kitchen are the planned supper and the covered-dish supper. Under the first of these methods, the committee plans a specific menu and assigns certain dishes to a number of experienced cooks, providing them all with the same recipe to insure equally good dishes. These dishes are made at home and brought in at serving time.

A covered-dish supper is a simple

35

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D-13

plan for small groups in churches without kitchens. To serve fifty you will have to solicit ten to twelve women to prepare main dishes. Each woman may choose what her dish is to be, but in order to avoid duplication or undesirable combinations, the chairman may make suggestions. Six or seven salads, each enough to serve eight or ten, are needed. Solicit from six to ten desserts, and limit the varieties to pie or cake, or let members contribute their specialties. Bread, butter, cream, rolls and coffee may be purchased with funds provided for the occasion.

Mrs. Clarence Lucas writes us of the Presbyterian church at Rockford, Ill., which gives a church supper every month. The ladies take turns in groups of from three to five who furnish supper and do all the work to serve from 75 to 100 persons. They have a stove in the back of the church and some tables to work on. A small closet in the church gives them a place to store

trays, dishes and necessities. Meat is made to go a long way at these meals in casserole dishes with macaroni or potatoes.

THERE are three types of service for your suppers, and you may choose the one most convenient for your purposes. Cafeteria-style or smorgasbord is the simplest and requires least workers. For this, set up your tables with tablecloths or place mats, and arrange each place with flat silver, napkin, cup for beverage (unless poured at serving table) and water glass. Put on salts, peppers and sugar bowls. Use simple centerpieces of flowers or greens in attractive empty food containers such as syrup jugs. Fill water glasses just before serving, put out cream and set first course in place.

Use three or four long tables placed end to end for your serving table, so that guests can pass along one side, in

(Continued on page 95)

A SCOTCH SCONE TEA

MAKE the most of local specialties in your food preparation plans. In this country, which is made up of so many nationalities, we find possibilities for infinite variety. If you are in a Swedish community, make a specialty of serving favorite recipes from your Swedish members. The same applies if your families are predominantly Dutch or German, Spanish, or—Scotch, as at the Presbyterian Church, Mt. Vernon, N. Y.

The Women's Society of this church is noted for a "Scone Tea" which is given annually, using the delicious recipe of one of the ladies, Mrs. Harry K. Grigg. This affair is highly enjoyed by the many Scotch members of the group, as well as by outsiders and friends, who have only read of "scones" in books. Using this special recipe gives character and added attraction to what might otherwise be just another tea.

The Scone Tea is held in the autumn

and two tables are set up with centerpieces of lovely fall flowers and silver tea service, with ladies to pour at each table. Approximately 200 persons attend, and there is a small charge which builds up the group's treasury. For entertainment there may be an interesting speaker or a fashion show, with clothes supplied by a local department store and the ladies themselves acting as models.

For last year's party the group made 800 scones. They make 50 at a time in order to assure a true homemade flavor. In the church kitchen three women are kept busy mixing ingredients, and three others cut the scones and put them into pans. By using double-acting baking powder these ladies have found they can make up some in the morning and let them stand until ready to bake. A scone tea would be something different for your group, too, even if you haven't a single Scotch member.

Large Quantity Recipe File

MRS. GRIGG'S CREAM SCONES

- | | |
|---|--|
| 4 cups sifted flour | 1/2 cup butter (or other shortening) |
| 4 teaspoons double-acting baking powder (or 8 teaspoons tartaric baking powder) | 4 eggs (reserve one egg white) |
| 1 teaspoon salt | 2/3 cup light cream (or mixed with milk) |
| 4 teaspoons sugar | 2/3 cup currants |

Measure flour after sifting—add baking powder, salt, sugar and sift again. Cut in shortening and add currants. Beat eggs, reserving one egg white for glazing. Add cream and milk. Add to flour mixture. Turn out on floured board. Pat or roll to 3/4 inch thickness. Cut in squares or triangles. Brush with reserved egg white, diluted with one teaspoon water, and sprinkle generously with sugar. Bake in 450 degree oven 12 to 15 minutes. Split and butter while hot. Makes 50 scones. For family use, make half the recipe.

WORLD COMMUNITY DAY

LOOKING for an outstanding program for November? Why not sponsor an observance of World Community Day (November 3) in your community, your church, or your group? This year such a theme seems especially significant.

The theme for 1950 is "Love Thy Neighbor," and the United Council of Church Women, 156 Fifth Ave., New York 10, N. Y., has prepared a wealth of material and ideas for the observance of this day. You will still have time to work up an inspiring program if you send for this material now.

An adult program is available for 10c a copy, which includes suggestions for working out your World Community Day project. Practical instructions are given, including a children's program, a worship service for the day, and an information quiz which explains the purposes and operation of the Trusteeship Council of the U. N.

To advertise your program you may secure attractive printed posters for 10c a copy. You fill in your own time and place in space provided.

A cast of seven women is needed to produce the dramatic skit, "Trusteeship with God," the scene of which is laid in the cabin of a passenger plane somewhere over the Atlantic. Women going to attend a meeting of the United Nations Trusteeship Council at Geneva discuss the practical operation of this great unit of the United Nations. The skit costs 5c a copy or \$4 per 100.

The children's program is called, "Knowing Our Neighbors," and is a clever and informative playlet to be enacted by children, showing that children, no matter what their nationality, are the same. It also costs 5c a copy or \$4 per 100.

Project sheets, which describe this year's project and list effective ways to "love thy neighbor," are free in single copies, in quantities: 50c per 100. You may have a packet containing one each of all these items for 25c.

WEAVING INSTRUCTIONS

FOR weaving enthusiasts, here is a complete "play-by-play" description of the processes involved in weaving. "Key to Weaving" by Mary E. Black, published by the Bruce Publishing Co., Milwaukee, Wis., \$6.50, presents the methods of learning the craft in the simplest manner possible.

The first part describes the loom, its parts and their functions, the preparation of the warp, the threading of the loom, and many hints for the weaver, especially the beginner. The second part carries the weaver through all the possibilities of two-harness weaving, the four-harness twills, and into the six- and eight-harness threadings. ("Woman's Place" continued next page)

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A KITCHEN FOR FEEDING MULTITUDES

RECONDITIONING or installing a new kitchen is a major event in any church. With wise planning an otherwise makeshift room where women give needlessly weary hours in the service of the church becomes a pleasant workshop for building fellowship. If you're considering such a move, you will be interested in this story of how one church designed its kitchen for church hospitality.

Only four years ago the kitchen committee of the Presbyterian Church, White Plains, N. Y., was washing dishes in soapstone sinks. During his lifetime, a deacon of the church had had a compassionate interest in the women workers who gave so generously of their time and energy to serve in the kitchen. He left a handsome bequest, which launched the women on their program of remodeling. For nearly a year they studied other church kitchens, examined and compared the equipment of various jobbers. Finally the blueprints were drawn up and the old kitchen was completely torn out to be replaced with stainless steel.

"Only the best" was our motto," said Mrs. William Bachmann in telling about the project. "Since we were starting all new, we wanted this kitchen to be as perfect and durable as possible." She and Mrs. Harry W. Ulrich, the minister's wife, headed the committee to plan the kitchen.

The two stainless steel ranges were placed under the windows to allow odors to escape easily. Each range has two ovens, a broiler and grill and six burners. Regular restaurant-type ranges are far better for cooking in quantity than domestic-type ranges.

Two double sinks of stainless steel adjoin the ranges and give comfortable space for scouring large pots and pans. Back to back with these are two shallow sinks which make it easy to scrub vegetables and tidy up.

A stainless steel dishwashing machine takes away the greater portion of dishwashing labor. Dishes come in from the dining room through a soiled-dish window, are scraped on the stainless steel work surface, which has a disposal opening beneath which a garbage pail is set. Dishes are placed on racks in the dishwasher and emerge sterilized and semi-dry on the opposite side onto a clean work surface. There they are given what light drying is necessary before being put into cupboards. An instantaneous hot water heater had to be installed to give sufficient hot water.

Grease-resistant linoleum on the floor makes clean-up easy and the whole kitchen is lighted by eight, 45-inch fluorescent lights so that no one has to strain to see. The stainless steel

steam table has four deep pots for vegetables, three small ones for sauces and two shallow, covered pans for meats.

Two fall fairs brought in about \$1200 each, and this added a sizeable fund to the completion of the kitchen in its many details. Whenever a special need is found, it is announced to the women's organization, and some circle takes it up as a project. A small percentage made from the 50c lunches the ladies serve makes a kitchen fund from which extra pots and pans are purchased.

One circle donated the stainless steel portable worktable and food truck. The women use this to move dishes in large quantities from cupboards to tables and back again. These rolling tables also save steps and heavy lifting. Another circle donated the stainless steel meat slicer, which is also used for slicing carrots and cabbage. Another group gave dish towels. One member made individual flannel bags in which to keep the flat silver.

THE ladies of this church are pleased with their kitchen. They boast they can serve 250 persons in 17 minutes with church young people waiting on tables. Mrs. Bachmann sums it up: "We knew our own needs and our own set-up, and we like our kitchen better because it's just what we want."

Here's a listing of the approximate cost of the equipment purchased for this \$10,000 church kitchen. We list the appliances in the order of their importance for making a more convenient kitchen—in case you want to buy some, but not all of them. Equipment in material other than stainless steel is much less expensive. Write us for names of firms dealing in food-service equipment.

If you are a rural group, call upon your Home Demonstration Agent to help. You need not spend anywhere near these prices for a very adequate modern kitchen.

Prices of Equipment Bought by White Plains Presbyterian Church

Sinks, each	\$ 513
Two ranges	1,300
Food truck or tea cart	225
Cook's table	400
Steam table	750
Refrigerator	500
Hot water heater	300
Dishwashing machine	1,100
Fluorescent light fixtures, each	32
Grease-proof linoleum	3,000
Ventilating fan	200
Coffee urns	400
Coffee urn table	275
Slicing machine	250

Are you in the know?



What to do about "mousy" hair?

- ☐ Keep it under your hat
- ☐ Try catnip tea
- ☐ Take a capsule

If you're a Jeanie with dull, drab hair . . . you can spark up tired tresses with a color rinse (not a dye) that comes in capsules — washes out with the next shampoo. Harmless! Dreamy shades! Choose the one best for you — slightly lighter than your natural locks. To give you the *protection* best for you at "problem" time — Kotex comes in 3 *absorbencies* (different sizes, for different days). Choose Regular, Junior or Super. Whichever suits your particular needs.



Which helps sidestep dry skin problems?

- ☐ A creamy pillow
- ☐ A steamy shower
- ☐ Stay indoors

For that "peaches" look, dry complexions need cream — (lanolin-rich). No call to smear Mom's best pillow cases. Instead, at curfew, slather your face and retreat to a steamy shower. Then blot off excess cream with Kleenex* tissues. Good grooming habit. Saves face. And at *calendar*-time, to save embarrassment, make it a habit to ask for Kotex — the napkin with the exclusive *safety center*. This special safeguard wards off worry; gives you Grade A confidence.



When asked where you'd like to go?

- ☐ Have a plan or two
- ☐ Pick the town's top nitery
- ☐ Shrug your shoulders

If that New Man leaves the doings up to you — the "I don't care" routine's no help. Have a plan or two. But don't insist on dinner at the Plush Room. Make several suggestions and let him choose whatever's in line with his financial bracket. You can gallivant *confidently*, even on "certain" occasions . . . with Kotex. There's no sign of a telltale line, because those special, *flat pressed ends* prevent revealing outlines. Won't betray your secret.



If your beau brings his Mom and Dad to the game, should you—

- ☐ Consider him a "Mama's boy"
- ☐ Make with the green eyes
- ☐ Hang onto him

Begrudge sharing your football date? Not you! You *appreciate* a steady Freddy who's considerate of his parents. As he treats *them*, he'll be treating you, someday. And a good man is worth hanging on to. Wherever you go, on "those days," defeat discomfort

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Daily Meditations

by Walter L. Moore

Sunday, October 1

READ ISAIAH 30:15

The archer hitteth the target, partly by pulling, partly by letting go.

—EGYPTIAN PROVERB

WHEN BOWS are kept at full tension for long periods of time, the wood becomes tired and loses its resiliency. Archers find it necessary to release the cords from time to time so that their bows will not lose their spring. In the tensions of everyday living men's spirits grow tired and lose their zest. They need periods of quietness and waiting upon the Lord to prepare them again to "mount up with wings as eagles."

We wait passively in Thy presence, Eternal Spirit, that Thou mayest give rest to our souls. Amen.

Monday, October 2

READ LUKE 11:13

A CHURCH BULLETIN tells: "Many years ago a little boy lay on his small bed, having just retired for the night. Before going to sleep, he moved in the direction of the larger bed on which his father lay, and said, 'Father, are you there?' 'Yes, my son,' was the answer. The boy turned over and went to sleep without a thought of harm. Tonight the little boy is an old man of seventy, and every night before going to sleep he looks up into the face of the Heavenly Father, and says, 'Father, are you there?' And the answer comes back clear and strong, 'Yes, my son.'"

We wait quietly before Thee, Father, not asking for any gift, but for a fresh assurance that Thou art, and that our lives are in Thy hands. Amen.

Tuesday, October 3

READ MATTHEW 8:8

JOHN THE BAPTIST told his hearers: "Bring forth therefore fruits meet for repentance." He was not demanding something more than repentance, but simply requiring true repentance. Dr. Benjamin E. Mays well says: "I hold that there is no dichotomy between what we believe and what we do. Our beliefs shape our actions and our actions shape our beliefs. We are what we do because what we do is an expression of what we believe."

O God, make us honest enough to see ourselves as we are, and courageous enough to live our best faith.

Wednesday, October 4

READ MATTHEW 7:12

A GOOD TEST to apply to any proposed act is that of universality. How would it be if everyone in the world did this thing? How would I like it if another did it to me? We must not only try to avoid doing great harm, but try to do the most good. Phillips Brooks put it this way: "Be such a man, and live such a life, that if every man were such as you, and every life a life like yours, this earth would be God's Paradise."

So fill our hearts with good will, O God, that all good done to others shall bring us joy, and all evil suffered by others shall cause us pain. Amen.

Thursday, October 5

READ HEBREWS 6:1, 2

A CHILD fell out of bed while asleep. The next morning his father teasingly asked him why. He answered, "I suppose I went to sleep too close to where I got in." The same may be said of many Christians. The author of Hebrews was anxious that his readers should think of conversion not as the end, but as the beginning of Christian experience, and that they should go on to maturity. Churches have a great responsibility for nurturing spiritual growth and enlisting in service their new converts.

Father, we thank thee, for the grace already given to us, and even more for the greater things toward which Thou art leading us. Amen.

Friday, October 6

READ MARK 8:35

CEDRIC FOSTER, in an interview transcribed in Formosa for radio, asked Mme. Chiang Kai-shek the secret for maintaining her remarkable youth and beauty. She protested modestly, but added, "I suppose if there is a secret it is not to be concerned about youth and beauty." She remains youthful and beautiful because she is so busy living for more important things. One of the best ways to grow old and ugly is to concentrate on fighting against growing old and ugly.

Give us, O God, the happiness of service and the youthfulness of striving for a better world tomorrow. Amen.

Saturday, October 7

READ MATTHEW 16:25

A WOMAN who has been a missionary for more than fifty years is my most unforgettable character. In her seventies she continued to amaze everyone with her energy and joyous spirit. When it was suggested that she slow down she replied: "I have not much time left. I must hurry." Often she told younger missionaries: "Don't ever feel that missionaries make sacrifices. We are the lucky ones. The folks at home don't know what they are missing." She gave herself completely, and so found the fountain of youth.

Master, who by Thy life and words hast taught us that giving is living, we seek Thy guidance now, that we may know how to lose our lives for Thy sake. Amen.

Sunday, October 8

READ HEBREWS 8:5

WORSHIP is not merely an emotional experience or a social obligation. It is meeting with God. When Moses met God on the mountain, he was given the pattern of the tabernacle, and told to go down into the valley and "make all things according to the pattern." When we meet with God and hear His Word to us, we see more clearly His pattern for our lives and our social order. We must then go down into the valley and "make all things according to the pattern."

As we worship today, O God, may we not shut out the world from our vision, but may we come to see it as Thou wouldst have it to be. Amen.

Monday, October 9

READ EPHESIANS 6:13

JOHN KNIGHT, of Nebraska Wesleyan University, tells of an old soldier who, all his life, loved to walk down the street in his uniform to show his medals and to display the insignia and regalia of his office, but whose entire military experience was limited to the emotional thrill of sitting in an arm-chair each Saturday evening and re-reading "The Charge of the Light Brigade." He had never been in any battle, but he was stirred emotionally by the thrilling poem. Too many Christians are only sentimental soldiers, who have never joined the battle against wrong.

We have prayed, O God, that Thy Kingdom should come. Now we offer ourselves as volunteers to fight for Thy rule on earth. Amen.

Tuesday, October 10

READ PHILIPPIANS 1:7

THE APOSTLE PAUL formed many warm friendships, and he did not hesi-

tate to tell his friends of his devotion to them. His word to the Philippians is translated, "I have you in my heart," but the Greek may also be rendered, "You have me in your heart." He was sure that he loved his friends, and equally sure that they loved him.

O Thou greatest of Friends, we want to tell Thee that we love Thee. Make us worthy of all our friendships.

Wednesday, October 11

READ EZEKIEL 3:15

Give me, O God, the understanding heart.—GEORGIA HARKNESS

I HAVE READ of a school in England where each child has one blind day, one lame day, one deaf day, one day when he cannot speak. His eyes are bandaged the night before his blind day, and he wakes blind. Other children lead him about. So he learns what it is like to be blind. Those who help, having been blind themselves, are better able to guide with understanding.

O Thou understanding God, if we cannot really take our neighbor's place, give us imagination to feel what he feels. We pray in the name of Him who took all our burdens upon Himself. Amen.

Thursday, October 12

READ LUKE 8:39

Be not afraid of enthusiasm; you need it; you can do nothing effectually without it.—FRANCOIS GUIZOT

JESUS TOLD the man called Legion, when He had healed him: "Return to thine own house, and show how great things God hath done unto thee." But his enthusiasm went much further: "He went his way, and published throughout the whole city how great things Jesus had done unto him." The power of Christ had worked such a convincing change in him that he wanted all the world to know about it.

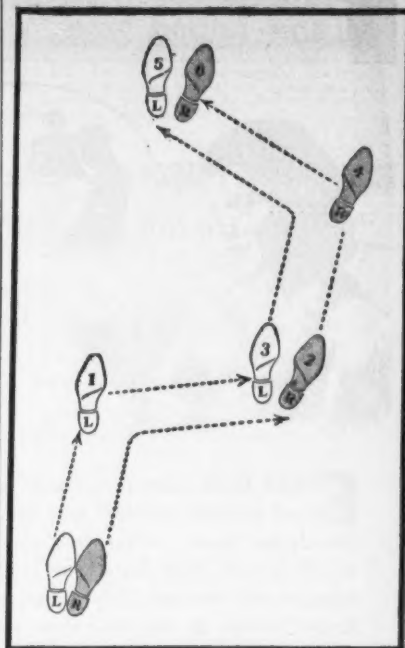
Give us, O Christ, a fresh sense of Thy power in our lives, and an enthusiastic desire to share Thy grace with others. Amen.

Friday, October 13

READ JOHN 1:41

A candle loses nothing by lighting another candle.—ANONYMOUS

SIR HUMPHRY DAVY was asked to name his greatest scientific discovery. He replied: "My greatest scientific discovery was Michael Faraday." So the greatest achievement of Andrew was to bring his brother Simon to Jesus. What greater contribution can anyone make to the welfare of mankind than to discover, inspire, and teach some younger person who will one day accomplish things his teacher could never do? (Continued next page)



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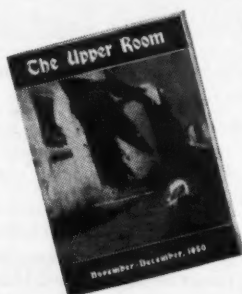
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Let Thy Spirit be with the teachers of youth. Give them a sense of the greatness of their task, and enable them to do it well. Amen.

Saturday, October 14

READ ACTS 8:30

Except a living man there is nothing more wonderful than a book.

—CHARLES KINGSLEY

THE ETHIOPIAN on the Gaza road was converted by two things: a mysterious Book and a strange man. Without the man, the Book was meaningless. Without the Book, the man would have been powerless. The witnesses to the truth of God in the world are two: the Bible and the Church. The Church is the people who know the Christ of the Book. He who has not known a real Christian cannot understand the Bible; he who knows nothing of the Bible cannot understand a Christian.

Help us, Master, so to live that our lives shall show others the meaning of Thy word. Amen.

Sunday, October 15

READ MARK 9:40

HAROLD C. PHILLIPS has said: "We Protestants are like men climbing a mountain. We approach from different sides, but whenever we reach any high point of vision we find our paths coming very close together, if they do not actually converge." No man can abandon his own upward course and follow that of another. Neither may he expect the other to leave his own path to follow him. Paths and viewpoints will differ, but all have the same Guide and the same goal.

Father, we thank Thee that men can be brothers without being identical twins. Make us zealous to defend the liberty of every man to walk where Thou dost lead. Amen.

Monday, October 16

READ I THESSALONIANS 5:21

To the average person almost any question is like the moon, in that he never sees but one side of it.—OLIN MILLER

A WRITER in Christian Science Monitor raises this pertinent question: "Do not many Americans impose a kind of censorship upon themselves, moving largely among people of their own opinion, reading slanted newspaper columns, or listening to commentators who merely reinforce their previous conclusions?" Paul made a wise suggestion to the Thessalonians: "Prove all things; hold fast that which is good."

God of all truth, help us to see every question from all sides, yet without losing our bearings. Amen.

Tuesday, October 17

READ PROVERBS 16:7

Men must reap the things they sow; force from force must ever flow.—SHELLEY

A RUSSIAN PROVERB quoted by Tolstoy says: "He who hurts another, harms himself; he who helps another, helps himself." Nowhere is this clearer than in international relations. That nation is strong which has leaders in whose integrity the peoples of the world can have confidence. Any act which increases that confidence strengthens that nation.

God, give to us an undiscourageable good will toward all mankind, and help us that our nation may be the true friend of all peoples. Amen.

Wednesday, October 18

READ JUDGES 7:22

WHEN BOBBY JONES was at his peak as a golfer, a sports writer commented concerning one of his tournament matches: "His opponent played Jones. Jones played golf." The loser was so overawed by his famous adversary that he was unable to concentrate on his own game. There is danger that we in America may become so obsessed with our opposition to totalitarianism that we shall weaken and defeat ourselves by opposing needed social reforms and sacrificing cherished freedoms.

God of true wisdom, save us from the confusion that would mistake our own underprivileged people for our enemies, and from the folly of making war on them. Amen.

Thursday, October 19

READ LUKE 15:29, 30

THE ELDER BROTHER of the Prodigal Son was outwardly dutiful. He had remained at home, toiled faithfully, and disobeyed no commandment of his father's. Yet he had no real fellowship with the father, dreamed of pleasure as enjoying feasts and companionship of others, chafed at his lot, and felt cheated. He disclaimed his wayward brother, referring to him as "thy son," and resented his father's love for him and gifts to him. How many churchmembers deep in their hearts resent God's kindness to those whom they consider less worthy than themselves?

We thank Thee, Father, that Thou hast not dealt with us according to our merits, but hast poured out upon us the gifts of Thy love. Amen.

Friday, October 20

READ LUKE 15:31, 32

THE REBUKE of the father to the elder brother in the story of the Prodigal Son should be taken to heart by all



HAS REPEAL ENCOURAGED MODERATION?

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness." (Habakkuk 2: 15)

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During 1949, more than \$150,000,000 was paid out by the liquor interests in advertising, failing more and more into the propaganda pattern. Lavish color and typographical ornament, and extravagant radio and television programs were used to represent beer as the necessary central attraction of good fellowship for every special occasion.

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Christians who are concerned about the prosperity of the wicked. "All that I have is thine!" We are heirs of God and joint heirs with Jesus Christ. "Thou art ever with me." What more could a loving son ask? "It was meet that we should . . . be glad: for this thy brother!" If we love as we should, we shall be glad for any good that comes to a brother.

O God, who art Father of both dutiful and wayward sons, save us from calling ourselves righteous and others unrighteous, and remove jealousy from our hearts. Amen.

Saturday, October 21

READ MATTHEW 6:9

THE LORD'S PRAYER does not fit the lips of the individualist. It is a prayer of brothers to their Father. All the first personal pronouns are plural. It is addressed to "Our Father," not "My Father." Its petitions are for "our daily bread," forgiveness for "our debts," and "deliver us from temptation." When one looks up into the face of his Father, he discovers all around him his brothers.

We would draw near unto Thee, our Heavenly Father, that we may be drawn nearer to all our earthly brothers. Amen.

Sunday, October 22

READ MARK 3:4

After looking at the earth for six days we need the Sabbath in which to look up.

—ANONYMOUS

THE PHARISEES criticized Jesus severely for healing on the Sabbath, but He contended that it was a day for doing good. Right use of the Sabbath day has healing value for both physical and spiritual ills of man. Henry Ward Beecher said: "A world without a Sabbath would be like a person without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week."

Lord of the Sabbath, we thank Thee that Thou hast made this day for man. Teach us how to do the most possible good in it. Amen.

Monday, October 23

READ JEREMIAH 18:4

Take heart with the day, and begin again.

—SUSAN COOLIDGE

JEAN FRANCOIS MILLET, the great French peasant artist, painter of "The Angelus," "Man with the Hoe," and many other well-known works, began his career in extreme poverty, and had great difficulty in getting started. When he submitted a picture called "St. Jerome" to the Salon, it was rejected. Disappointed, and too poor to buy another piece of canvas, he placed

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his picture back on the easel and painted over it another, which he called "Oedipus Unbound." Is was accepted by the Salon, and attracted much attention. Disappointment and failure became the foundation for success.

O God, our Redeemer, teach us to learn from our failures, and give us patience and courage to make them stepping-stones to higher achievements. Amen.

Tuesday, October 24

READ ACTS 16:7, 8

PHILLIPS BROOKS planned to be a teacher, but failed and was dismissed. He wrote: "I don't know what will become of me, and I don't care much. I shall not study a profession. I wish I were fifteen years old again. Somehow or other I don't seem in the way to come to much now." But the closed door to teaching became the open door to the gospel ministry, and he became one of the greatest of American preachers. God frequently closes one door only to open another.

Give us patience, Great Teacher, to learn the lessons Thou art trying to teach us in life's frustrations. Amen.

Wednesday, October 25

READ II CORINTHIANS 12:9

THE IMPORTANT THING about Paul's experience was not merely that his prayer for healing was denied, but that he used the experience creatively. Dr. Fosdick tells of a humble woman, coming out from a second painful operation on her eyes under local anaesthesia only, knowing that she would never see again. She called her two sons to her, and said: "Now I'll show you how to take trouble. How you take it is the only thing about it that's important."

Wise and loving Father, we thank Thee for the blessings given in answer to our prayers, and for the greater blessings when Thou hast answered, "No." Amen.

Thursday, October 26

READ MARK 6:31

And I should find soon in the silence the hidden key of all that had hurt and puzzled me.—RUPERT BROOKE

OUR REACTIONS to sorrow are very varied. Many find that hard work is the best anaesthetic for an aching heart. Others seek companionship. One good woman tried to forget sorrow by spending long hours at the movies. Frequently forgetfulness is sought in drink. When news of the death of John the Baptist was brought to Jesus, He told the disciples: "Come ye yourselves apart into a desert place." Many of us have found that

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the best place to find strength to bear sorrow is out in the silent places alone with God.

Father, we thank Thee for the blessings of fellowship with people, and for the privilege of being alone with Thee. Amen.

Friday, October 27

READ PSALMS 43:5

Hope is like the sun, which, as we journey towards it, casts the shadow of our burden behind us.—SAMUEL SMILES

IN THE CATACOMBS under the Appian Way, where the early Christians met secretly to escape persecution and martyrdom, when every man's hand was against them, this inscription has been found: "The roof hides our stars but they are shining still, and the Star of Bethlehem will never set." However dark may be the outlook, the uplook is always bright for the Christian.

In spite of the darkness of war and wickedness in the world, we look up to Thee, O God, confident that Thy Kingdom shall come, Thy will be done on earth. Amen.

Saturday, October 28

READ ACTS 17:11

THE BEREANS to whom Paul preached were commended by Luke, not only because they read the Scriptures, but because they studied them carefully and critically to arrive at the truth. Jeremy Taylor well said: "Read not much at a time; but meditate on what you read as much as your time, capacity, and disposition will give you leave; ever remembering that little reading and much thinking, little speaking and much hearing, frequent and short prayers and great devotion, is the best way to be wise, to be holy, to be devout."

Give us hungry minds, O God, to seek the truth wherever it may be found, and willingness to give a fair hearing to every witness. In Christ's name. Amen.

Sunday, October 29

READ HEBREWS 5:14

Men are wise in proportion, not to their experience, but to their capacity for experience.—GEORGE BERNARD SHAW

THE WRITER of Proverbs tells of a man who has brought all kinds of woe and trouble on himself by drinking and licentiousness. But when he regains consciousness his first thick-tongued mumbling is: "I will seek it yet again." It is strange but true that men do not learn righteousness from sinning. Wisdom comes from meditating on experience. The Spirit of God must move in one's heart.

May Thy Holy Spirit be our Teacher, O God, that we may learn Thy lessons from our experiences.

Monday, October 30

READ JOHN 14:27

SOMEWHERE I clipped a report of a study of the things about which people worry. It showed that 40 percent of our worries are about things that never happened, 30 percent are about things we could do nothing about, 12 percent are worries about physical ailments caused by emotional upsets, 10 percent about relatives and friends who could well take care of their own problems. The remaining 8 percent are real things to be solved, but worry is no answer to them.

O Thou who dost care for the sparrows, help us to remember that we, too, have a heavenly Father. Amen.

Tuesday, October 31

READ MATTHEW 6:34

Today is the tomorrow we dreaded yesterday, but God has not failed us yet.

—AUTHOR UNKNOWN

OUR FEARS sometimes appear ludicrous in the light of later events. On an Assyrian tablet discovered at Istanbul and thought to date from about 2800 B. C. these words appear: "Our earth is degenerate in these latter days; there are signs that the world is speedily coming to an end; bribery and corruption are common; children no longer obey their parents; every man wants to write a book, and the end of the world is evidently approaching."

Serve us, O God, from the foolish fears of despair and from refusal to see the seriousness of the times in which we live. Amen.

The Outward Look

Soon after breakfast,

Folks have gone to work,

The children off to school—

I like to shirk

My pressing tasks

For just a little while

And read the Bible lesson.

Yes, you smile . . .

The thought of many tasks,

The beds to make,

Dishes to wash and dry,

And yet I take

Time off for this refreshing

Of my soul,

That helps me see anew

The shining Goal

That God makes clear

In His inspired Book.

So I have learned

To gain the outward look,

With love for all,

An understanding mind,

More Christlike,

Charitable and kind.

—Olivia Freeman

THEY SHALL INHERIT THE EARTH



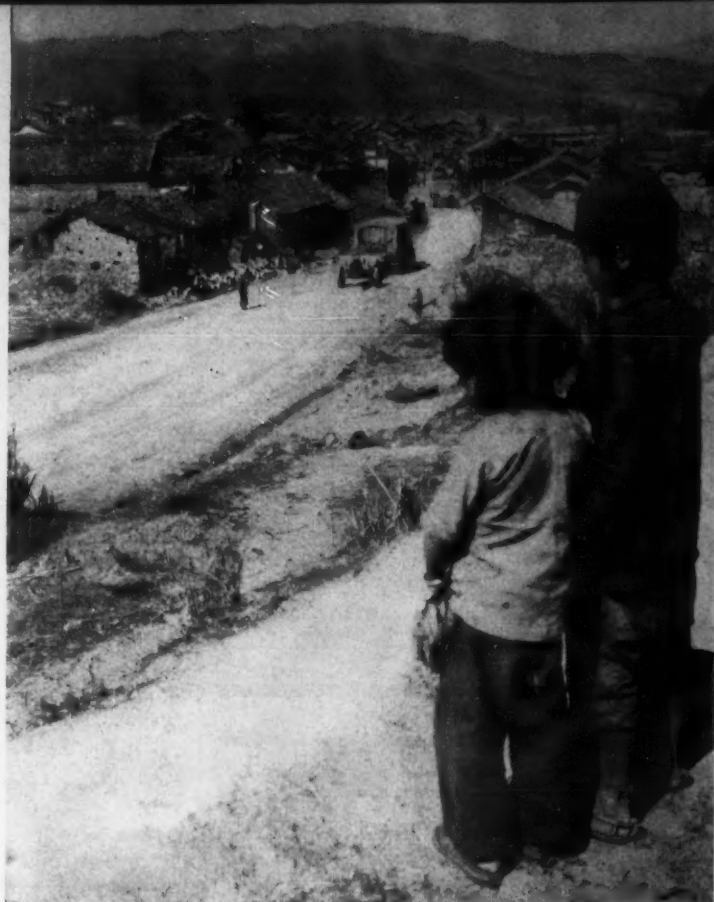
TWO dazed children, a boy and a girl—alone as only little children can feel the crushing terror of aloneness. Parents killed by shells that screamed out of the sky ahead of the advancing column. Home, a rubbish pile of stones and broken sticks. Nothing left but the ache of emptiness.

And yet . . . *they shall inherit the earth.* Some day if they live—and many of them will—they will be China's fathers and mothers and doctors and preachers and prime ministers. One of the worst famines in human history is dooming thousands of children in China. Even as you read these words, a child has died—a child who might have blessed the land if someone had given him the chance to live.

But others will live. And be sure of it, *they shall inherit the earth.* What will they bring to their inheritance? Love—or hatred? Faith—or unbelief? A spirit quickened by friendship and compassion—or a soul scarred by the indifference of those who could have helped them so much by giving so little . . . and who failed to give even that little?

Think on it . . . *they shall inherit the earth.* And for such a small amount you may help to save China's children for tomorrow, give them food and faith, a home and hope. Christian Herald's orphanages and industrial missions care for children in four orphanage schools—two in Foochow, one in Hong Kong, one on Formosa. Assurance comes regularly that money is safely transmitted through American banks located in China, without loss or danger of its falling into the wrong hands. Rev. Clare Scratch at Foochow writes continually: "All is well here." Almost overnight we could double the number cared for—if funds were available. And it costs so little to save a child's life!

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HALLOWEEN HOLD UP!

(Continued from page 6)

If you disapprove of the custom, then don't treat. Giving through fear of being done an injury benefits no one. Ninety-five percent of the youngsters have no intention of doing any damage, even if they are denied the treat, and even a bribe will not deter the remaining five per cent. Try answering your doorbell with a smile and say, "I'm sorry—I haven't anything for you, but I do hope you have fun!"

As for the better ways to celebrate, the Park Department of Portland (Oregon) plans Halloween parties, featuring prizes for the best costumes. Down at Eugene, Chief of Police Jones credits such parties with preventing most of the damage that used to result from Halloween pranks.

A little town on the Oregon Coast stages a contest every year with prizes for the best window decorations drawn with soap. Unlike wax, it is easy to wash off, but still satisfies the juvenile urge to mark up store fronts! On October 30th, each merchant is allotted a young artist, or several of them, to create designs on his windows. A committee, consisting of the president of the student body, the high school art teacher and the mayor, judges the drawings and prizes are donated by the merchants themselves.

Such a contest could easily be extended to residential areas. We have home decorations at Christmastime; why not at Halloween? When you think of the infinite possibilities, you wonder why it wasn't done long ago. Your librarian can put young folks on the track of enough mirth-provoking Halloween stunts to fill a dozen parties, any one of which will be more entertaining than "Trick or Treat."

Sunday-school teachers might take a little time the Sunday preceding Halloween to relate how missionaries of the early church absorbed many pagan festivals merely by keeping the harmless customs of the day, while transforming the festival itself into a celebration more befitting Christianity. (How many children know that Halloween is a contraction of All Hallows' Eve? And that November 1st, All Saint's Day, was set apart to commemorate the martyrs of Christendom?)

Most of us underestimate our children's capacity for original thinking. They go along doing the same trite old things long after they have ceased to enjoy them, simply because we expect nothing better. This year let's plant a few ideas in their heads about the potentialities of Halloween. Then, when the witching night comes, lock up everything that might tempt the few remaining idle hands, refuse to treat after nine o'clock—and a happier Halloween to you all!

THE END

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Personal

To Women With
Nagging Backache

As we get older, stress and strain, over-exertion, excessive smoking or exposure to cold sometimes slows down kidney function. This may lead many folks to complain of nagging backache, loss of pep and energy, headaches and dizziness. Getting up nights or frequent passages may result from minor bladder irritations due to cold, dampness or dietary indiscretions.

If your discomforts are due to these causes, don't try Doan's Pills, a mild diuretic. Used successfully by millions for over 50 years. While those symptoms may often otherwise occur, it's amazing how many times Doan's give happy relief—help the 15 miles of kidney tubes and filters flush out waste. Get Doan's Pills today!

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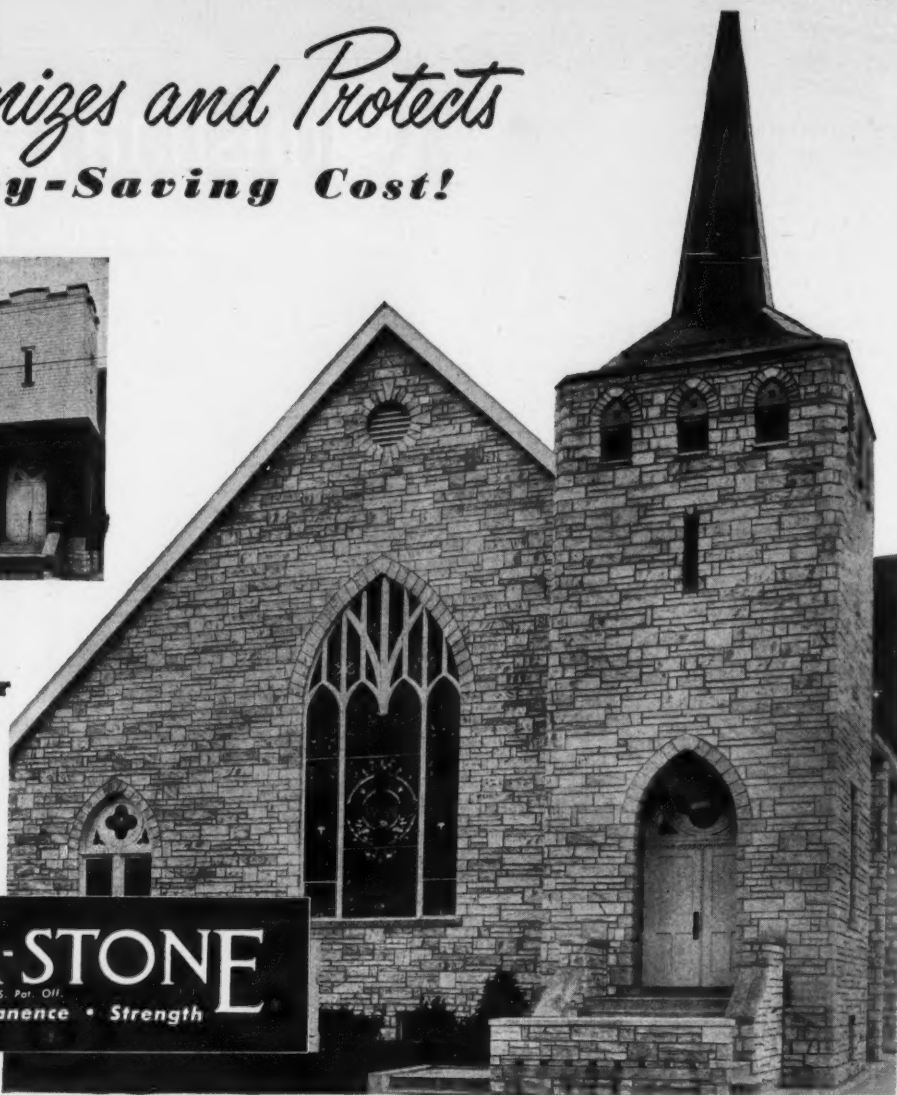


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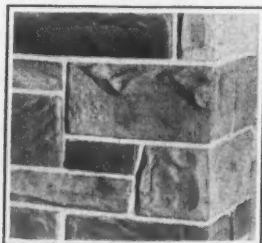


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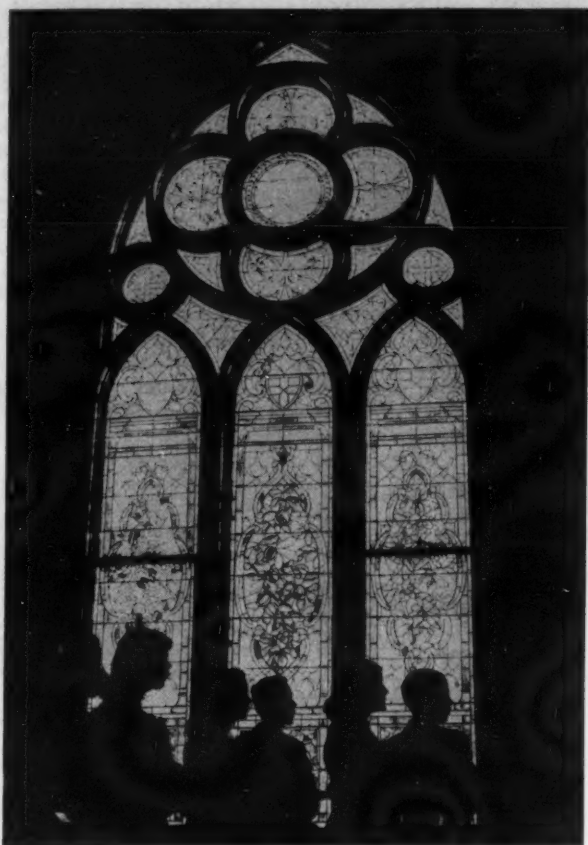
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Make Me a Sanctuary

Church builders should strive to create
a hallowed place where the worshiper
may "get as close as possible to God"

By

BOYNTON MERRILL

WHAT IS worship? It is commerce between my soul and my soul's Maker. It is sending forth of the ships of my need and the returning of those ships laden with His strength. It is coming into the presence of something mightier than I am, which at once humbles me and yet makes me long to be stronger than I am. It is coming under the spell of something purer than I am, and by it being moved to say, "I would be a better man than I am." Whatever the thing may be, if it humbles us, if it gives us a vision of duty, if it exalts us, if it sends us back into the busy world with a steady spell upon us—and if, above all, it makes us aware of God—it is worship.

Worship reaches its noblest height when men come deliberately and hopefully, alone or in great companies, into the cleansing, kindling presence of God. When men, who believe in God, deliberately set apart places and hours that God may have a chance to renew their hearts, to speak to their minds, to strengthen their wills, to heal their hurts, then we have worship of a high order.

The aim of true worship is God re-seen and man re-made.

It was my great privilege to serve, a few years ago, in a church which is a fine, simple incarnation of that subtle, soaring spirit which is the Gothic. One day I was going down one of the side aisles. From the shadow of a great pillar there rose the figure of a boy, fourteen years old perhaps, unknown to me, not of my parish. "Are you the minister of this church?" "Yes, I am." "Do you mind if I sit here?" "Of course not; that is why this church is always open." "I'm glad," he said, "that you keep it open. I love to come. You know, this church does something to you, doesn't it?" "What does it do?" I asked. He thought a moment and then he said, "Well, it makes you all kind of quiet inside and it makes you feel bigger than you are."

"All kind of quiet inside and bigger than you are!" You will hunt the world over before you will find a better statement than that of the ministry of worship. "Quiet inside": the world stilled for a bit and God given His chance. Then, man made "bigger than he is"—because to his own small life has been added something out of the life of Him who gave us life in the first place and ever seeks to renew and exalt it.

All genuinely great worship follows this pattern. First, a vision of God; then the humbling and the lifting up of man; then the disclosure of a task and the acceptance of the task; finally, the assurance and the experience of God's sustaining presence. This is the pattern of worship at its best.

"Church" has come to be, for many people, primarily an experience of being instructed or thrilled by the words of a gifted preacher. We have even called all else "the preliminaries." The worship of Almighty God has been considered almost a perfunctory and unimportant vestibule to the sermon; and, when the sermon has been finished, we have given a quick nod to the Eternal and picked up our hats and gone home—helped and moved but, perhaps, not greatly changed.

Through great preachers God does move, and their speech is one of the great pathways through which He enters into and directs men's lives. The sermon is a very important part of the whole great experience of worship. But it is only a part. We do unwisely, however, when we so magnify any part that we can mistake it for the whole.

The real climax of a genuine service of worship is not what the minister may say. It is what all who are gathered under the roof of the church determine in their own hearts to do in the light of the experience of the hour and under the impact of the appeal of the sermon. It has been said that the "sermon which ends at twelve o'clock is no good." It must go out through the doors of the church, changing the lives and dictating the deeds of those who go. The goal of the true sermon and the goal of genuine worship is the self-dedication of those who have united in the great experience of waiting

(Continued on next page)

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together in God's house and presence.

And now, what about the scene and the setting of worship? What about the building where needy men and women meet that "the great transaction" may take place? People have worshiped in all manner of places: places large and small, ornate and unbelievably simple, rich with symbols and hallowed with years, and with prayers ancient and uncountable or quickly uttered and often crude. In all such places men have met God.

But for most of us, the church building ought to be a spiritual home and we are liable to love and frequent it more if it fulfills a few simple but important requirements.

It was nearly sixty years ago that a clergyman gave an architect this instruction regarding a church about to be built: "All I want to say is this: *build it so that 1300 people will be as close to me as possible.*" And so it was built. The steeply sloping floors and balcony were all in a half-circle, with the pulpit platform thrusting out from the flat side of the half circle well into the circling sloping tiers of seats.

If I were to be permitted but one brief sentence with my architect, I would say, "Build the church so that 1300 people will be helped to get as close to God as possible."

And buildings can and do help to do this very thing. They can "make us all quiet inside." They can quickly create a feeling of reverent awe. They can help us lose our pomposities and become humble and teachable men. They can shut out the world. They can initiate wordless and wonderful thoughts which have a strange power to make men fall silent. Some churches are so eloquently commanding that almost any sensitive person stepping into them will first "lift up" his eyes and feel impelled, then, to "bow down and worship." One can almost see "the Lord, high and lifted up"; and, in the same breath, know that "the place whereon he stands is holy ground" because what happens to him makes him feel whole once more.

The church building should then, for the hour, shut out the world and shut us in with God. It should be a "sanctuary" in the sense that in a vexing, dangerous and wearing world it helps us to renew our strength, to put on boldness and to "face the slings and arrows of outrageous fortune" with strength greater than our own and with the inner assurance that we walk these perilous, demanding ways not alone, but with God.

That is one reason why the thick-walled, solidly built stone church can do a nobler work, spiritually, than the thin-walled or stucco building. "A mighty fortress" may not be needed, but when we weak men can be strongly surrounded we can better re-

cover and renew the inner man. It is all "psychological," says someone. That is only to confess that that is the way God has made us, and deliberately to use such discovered and such well-proven ways is to be sensible.

The church, also, should make us aware of height. The good church building will take our souls, bent and often brought low, and bid them look up. Climbing arches, the vertical lines of the lancets of lofty windows, the upward thrust of pillars and groined ceilings, the steps mounting into the chancel, the cross "lifted up" and drawing men—all these can help. The church does not have to be large and expensive. It does have to be desired and designed and built by those who know that this upward urge of the spirit, this flight from dust and defeat toward victory, is one of the great needs of the worshipping spirit of man.


The church, also, should remind us that our lives are overarched with mystery and that "behind the great unknown standeth God." The church with glaring lights and gaudily painted walls, and with no quiet, dim place where shadows merge and the mind can come to rest, even as it peers and ponders, is a church that has forgotten something very true about life and something very important about man. The great Gothic churches have not feared to fling their lines aloft into shadow or lose their arches in dark recesses. In such a church a man can "be still."

RELIGION begins, often, where "the knowledge trails run out." It deals with those intangibles which make life a thing of whispered hopes, of hidden hurts, and of intimations whereof later we weave the stuff of our days on the loom of the years. The church building which leaves no opportunity for an experience of mystery and half-light robs those who turn to it of something which can be of great help.

One of the most ancient of commands is this: "Make me a sanctuary." It has been heard and obeyed in all ages, and in all races and on all the continents. And, as men have heard and heeded, they have done things beautiful—and they have also done things, from our Christian point of view, rather terrible. But still the heart of man worships, and by his worship he can be greatly changed and empowered.

We who are the latest born of men and who have heard Jesus' command to "worship in spirit and in truth" will do well to build our churches and to order our worship in such fashion that they will bless and ennoble the spirit that is in man, the spirit which is destined to be restless until it finds its rest in God.

THE END



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These distinguished churches throughout the nation bear testimony to the recognized EXCELLENCE of the WICKS Organ:

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- (D.) Chapel of the Madonna Della Strada, Loyola U., Chicago
- (E.) Charles Town Presbyterian Church, Charles Town, W. Va.
- (F.) St. Anthony's Church, St. Louis, Mo.
- (G.) Eutaw Place Baptist Church, Baltimore, Md.
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WICKS ORGANS
HIGHLAND, ILLINOIS



Choose Your Own EXTERIOR!

The unique feature of these floor plans is that they will lend themselves to almost any desired style of architecture

Architect: A. HENSEL FINK, Philadelphia, Pa.

*Above, left: Effective treatment of the "high point."
Below, left: Modern. Right: Traditional Colonial.*



*Above, left: Gothic is always dignified and reverent.
Right: Churches in the Southwest will choose Spanish.*



THESE plans, prepared for Grace Methodist Church, Aberdeen, Md., have many distinct advantages. Primarily, they are modest—both in cost and concept—yet the projected church plant is quite complete. The structure embodies every up-to-date feature that has been found to be of value and practicality in recent church building. Also—and this is unusual—there are four exterior designs to choose from, any one of which can readily be built over the one floor plan as shown.

The exterior that will be chosen by any congregation will of course be a reflection of the collective taste of the members. However, to a great extent it will depend upon the geographical location of the parish. For instance, a Maine congregation may decide that the Spanish design is the most attractive, but since a pink-stuccoed church with coral roof tiling would look somewhat bizarre in rugged New England, they will perforce have to choose from one of the other three designs. In all

probability they would wind up with Colonial which seems to be most at home in the shadow of tall elms and evergreens on a quiet little street. For the same reason a parish in the Southwest would hardly build a Colonial structure.

However, before much thought at all has been given to the exterior, the floor plans should be thoroughly studied and approved. This is the only efficient procedure with any kind of building. Before you start putting a shell around your church plant, you must be sure that every facility has been provided for—according to your needs and your budget.

Let's now study the present floor plan which, as we said, is quite complete for any small or even average congregation. Notice that the chancel is located at the end of the nave opposite the parish house rooms. Note also the economy and reasonableness of the central entrance to the plant. Thus, from the viewpoint of exterior design, the principal feature marking the door-

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way of welcome is so located in the total scheme that a part of the mass of the building is on either side. The spire, belfry or any other accepted feature forms the climax or high spot to the exterior design.

However, the high point also helps to make the nave or worship section prominent. Compare this to the older method when one-room churches were built and the steeple and main entrance were located at the front and the rest of the building trailed away from it. That was quite all right for single-cell buildings of the horse-and-buggy days, but now we have school rooms and fellowship rooms which mean a horizontal design and yet we still wish the worship unit to dominate the total picture.

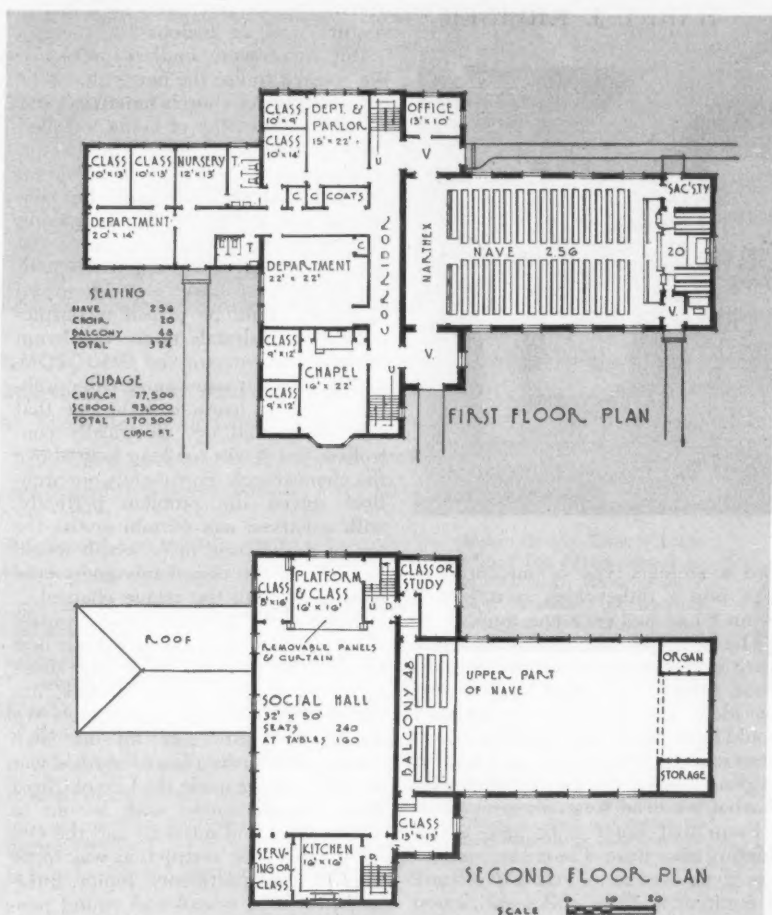
A highly important feature is that this plan has no basement except possibly for the heating plant and with modern heating equipment this also may be placed on the main floor, thereby eliminating all necessity for excavation and for basement rooms—a considerable saving in time and money.

The social hall is placed on the second floor directly under the roof construction which provides a ceiling of sufficient height for social and recreational activities. However, the rooms on the main floor may have ceilings not more than 8 feet high, so there is not a great climb necessary to reach the social hall. Of course it would be much better to place the social hall on the ground level if there is adequate space.

In new congregations, the two-story parish hall and steeple or belfry may be constructed as the first unit. The building would thus look like a completed structure to which the nave and Sunday-school extensions may be added later, as funds are available.

Most of the rooms are sufficiently large to permit multiple usage which is highly desirable in these times of soaring costs. Of course, the church-school extension could be built two stories high.

In addition to the four exterior designs presented here, the same floor plan could be housed in a design of almost any desired order.



Modest, yet complete, these plans embody every desirable up-to-date feature.

Dr. Kreider (standing), pastor of St. James Lutheran Church, N.Y.C., discusses the merits of new filmstrips for a Sunday-school program with a group of teachers. Choices are carefully made. Below: A film is being shown at a children's service. Speakers are hidden behind grilles (arrow) under the hymn boards.



We Set Up an AUDIO - VISUAL WORKSHOP

By
HARRY J. KREIDER



IT ALL STARTED five years ago with a never-to-be-forgotten telephone call. "Pastor," said the gracious voice at the other end, "I should like to put a nice memorial in the church for my husband. What can you suggest?"

I did a lot of thinking about it before I went to her home to talk it over. I wanted to be sure her gift went into something that would help in a real way to enhance the work of the church. I decided to speak frankly about what I had in mind.

"I'd like to suggest," I said, "an installation of equipment to bring motion pictures into the teaching work of the church." And, before she had time to object to what some might re-

gard a strange type of memorial, I went into a rather long recital of a dream I had had for some time.

The lady listened graciously and her many questions showed a growing interest. Finally she settled it. "I do like the idea, and I know my husband would have liked it too. He was always interested in photography as a hobby. So please make up the detailed plan of what we need to go ahead."

From that point it became a fascinating adventure. The entire summer was given over to an exhaustive study of equipment, films, slides and lesson courses. As rapidly as facts were gathered, they were eagerly received and discussed by the members of the church council and the teachers, all of

whom were as interested as I in the venture and as anxious for success.

But there were endless problems. We wanted to use the new equipment in our beautiful church sanctuary, but it had to be worthy of being installed there. Just any equipment wouldn't do.

We had a balcony, which settled the question of projection. But the screen and speakers were something else again. How could we place the speakers so they would harmonize with the chancel furniture? We discovered that they could be placed inconspicuously on pedestals under the hymn boards.

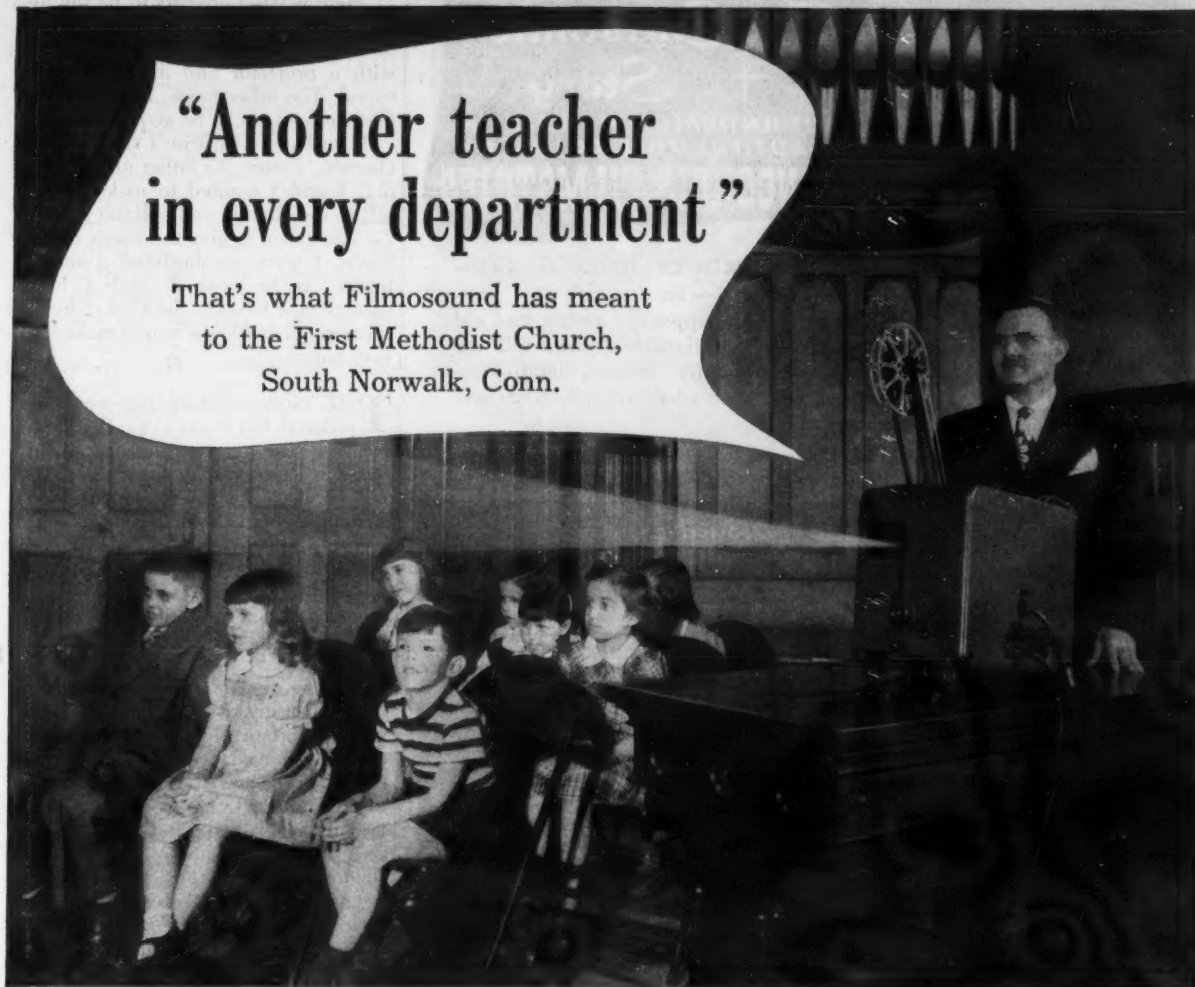
The screen was an even greater problem, until we learned of the one that rolls down and up, electrically controlled. But it was too long to fit above the chancel arch. Fortunately our architect solved the problem perfectly, with a carved oak curtain across the top of the chancel arch, which would hide the screen completely and would harmonize with the whole chancel.

Meanwhile, films and lesson courses were being studied. We tried our best to correlate available films and slides with the existing lesson courses, but didn't seem to get anywhere. We would have to make up our own course. When the plan of studies was worked out, we made the Life of Christ basic, supplemented with lessons in stewardship and missions and the Old Testament. The instruction was to be graded by departments: junior, intermediate, high school and young people. For the film, all pupils were to come together in the church.

The study completed, I took to the donor the list of the equipment which

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*Scene in church with Rev.
Mr. Lee and group of Sun-
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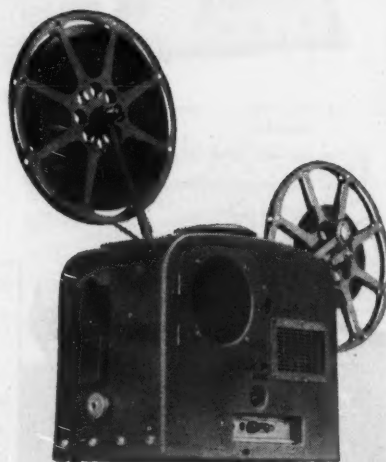
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would make up a churchly installation.

"Here is what appears to be the installation that will fit perfectly into our beautiful church. We can start with a projector and a screen on a tripod. The other items, including the electric screen, can be acquired later."

Then I got a surprise I shall always cherish. "Pastor, it's either all or nothing. I said I wanted to make a nice gift to the church, and nothing pleases me more than to give the whole installation. I gave my husband a simple burial, as he wished; and I have enough now to make the kind of living memorial that I know would make him very happy."

THE motion-picture projector was ordered, but it was a year before we received the electric screen. Meanwhile, we started our instruction in the fall of 1946, in the basement auditorium, with a simple screen.

Yes, we made mistakes. We were all learners. But we tried not to make the same mistake twice. Our first was to use films too frequently, until one of the pupils—God bless them for their insight!—asked why we couldn't have more time to discuss the pictures.

Another mistake was to give more prominence to the film than it deserved. After all, we were teachers of God's Word, and the film was an aid in that instruction. We didn't intentionally subordinate the Word of God, but somehow the film seemed to overshadow it.

Out of our mistakes we eventually developed the unit plan of study, devoting three to four Sundays to a unit, with one film in each unit. In a three-Sunday unit, the first Sunday is devoted to the study of God's Word, with the Bible in the hands of every pupil. The second Sunday the film is used, with the proper preparation of the pupils as to the purpose and aim of the film. The third Sunday is given over to review and discussion, sometimes with a film strip or slides. All study, review and discussion is done by departments; for the film, all the pupils see it together.

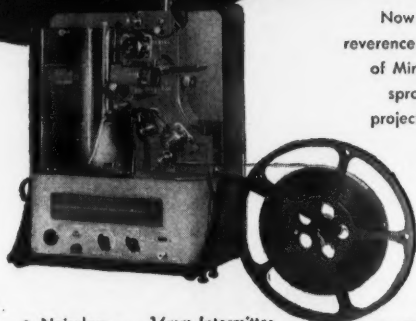
The development of such yearly courses was made possible largely through the half-dozen teachers who were associated with me from the beginning of the audio-visual instruction. All of them are young people. At first they met with me for an hour a week, which is the time usually devoted to the leadership training courses in our church. But the audio-visual work became so fascinating to them that they stayed on and on, until it was taken for granted that the weekly meetings should be at least two hours long.

While the church-school program was being developed in the basement that first year, considerable thought was being given to the introduction

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of films in the church service. Leaders in our congregation were invited to come on Sunday mornings to the church-school sessions, especially on Sundays when we had films. I never asked for opinions, because I didn't want anyone to speak negatively of the idea until the congregation had had the opportunity to think it through, and to see at least one demonstration of it.

The opportunity for such a demonstration came in a perfectly natural way. After the electric screen was installed during the second summer, the gift was ready to be dedicated. It was customary to dedicate a gift at the chief Sunday morning service. It would seem odd if we didn't use a film to show what the gift could do. That would mean a film at the Sunday morning service.

The dedication service turned out to be all that we had hoped for. During the hymn before the sermon, the choir left the chancel in recession to the balcony, while the deacons quietly lowered the almost hidden window shades. In the pulpit, I spoke briefly again upon the importance of using every aid available to make God's truth clearer to us. In particular I mentioned that this would be demonstrated by the gift about to be dedicated, through the use of the film on Jesus' call to Zaccheus.

A brief prayer followed the pulpit message. Then, in complete stillness except for the playing of the organ, the screen, electrically controlled in the balcony, made its graceful descent. When it was automatically locked in fixed position, I read a brief dedication order, followed by the dedicatory prayer. At the "Amen" to the prayer, the overhead lights were gradually dimmed but before they were out the beautiful and inspiring film "No Greater Power" had been started.

About twenty minutes later the film story came to a close. At the word "End," the screen was already on its graceful way upward, while the organ took over as the film music faded out. As the screen disappeared above the chancel arch, the congregation's attention was focused again upon the altar, before which I was standing in full vestments. The congregation arose for the benediction, and in perfect stillness the organ chimes pealed forth a stanza of a favorite hymn.

We had put in much time in planning and rehearsing to get perfect timing for the whole service, and when it was over we felt amply repaid by the unanimously favorable comments of the congregation. We knew we had attained the all-important result in the use of a film in a church service, namely, that the people had not merely "seen a picture," but had had a religious experience through it.

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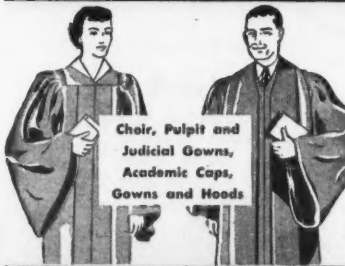
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enrich the service when a film is used. A hymn-on-film spliced at the beginning and end of the film story adds inspiration, particularly since so few films have churchly background music. Even the hymn-on-film is improved by having a background of one of the beautiful colored Christ images, projected on the screen through a slide projector.

A description of a Lenten service at which a film is used will help to make clear what I mean by enriching the service in order to bring about a religious experience. If you were to drop in at the service this evening, you would join the congregation in the opening hymn, "O Jesus Thou Art Standing." After a Lenten invocation and a prayer, a portion of the history of the Passion of our Lord is read, with organ background music of familiar hymns. After the offering there is the Gospel hymn "Trust and Obey," sung as a solo.

THE solo sets the mood for the pastor's message, which has to do with Paul obeying God's guidance to return to Jerusalem after his conversion, and trusting the Lord that the disciples will receive him as one of their own. At the call "Let us bow in prayer," the organ begins softly the hymn "O Jesus Thou Art Standing," and the overhead lights are dimmed. The prayer concluded, the organ chimes ring out a stanza of the hymn, the lights are dimmed, and you see unfolding before you the beautiful image, in color, of "Christ at the Door" as the screen slowly descends.

You hear a choir singing softly a stanza of "Beneath the Cross of Jesus"; then the words of the hymn appear on the screen, with the Christ image continuing in the background. The choir singing the introductory stanza was on film, but the credit titles were blotted out by the simple device of holding a card in front of the lens.

The absorbing film story, "Paul's Return to Jerusalem," follows the hymn-on-film. As the film story comes to an end, the image of "Christ at the Door" is again on the screen and the choir on film is introducing the closing hymn, "Now the Day Is Over." Only the hymn words appear on the screen. As the word "Amen" of the hymn is sung, the screen is on its graceful way upward. The organ takes over as the hymn music ends, and continues upon the theme of the hymn. When the screen has disappeared, the overhead lights come on slowly, and the congregation stands for the benediction.

There is reverent silence as the organ chimes peal out part of the stanza of the hymn just sung. As you leave, I am sure you will feel as we do, deeply grateful for the memorial gift that made such a service possible. The

original gift, as a matter of fact, has inspired other memorials, chief of which was the installation of the speakers in the chancel arch under the hymn boards, faced with carved oak grilles.

Someone, of course, will say: "That is very fine. You can do all that because you have such excellent equipment." But that is not at all true. It is not *how much* equipment we have, but *how well we use* what we do have. Of first importance is to get the best you can afford, and to use it for all it is worth. That means thoughtful planning, careful arranging, skilful handling, and perfect timing.

A year ago our church received recognition by being designated an audio-visual demonstration center of the Department of Secondary Teachers of the National Education Association. That inspired us to want to do something beyond our own parish.

An audio-visual workshop appeared to be the next step. Much experience and much thinking led to the listing of certain items as essential:

1. It should be a continuing workshop, meeting weekly for periods of ten weeks or so. This would enable the participating congregations to bring in their questions.

2. It should have the latest and best films, filmstrips and slides, for first-hand knowledge of the best that is available.

3. It should by discussion and demonstration show how to use the films to the greatest advantage.

4. It should give opportunity for leaders and teachers just starting in audio-visual work to acquire skill in operating and setting up equipment.

5. It should assist leaders to plan programs, especially for special seasons, such as Christmas, Easter, stewardship, missionary, and others.

6. It should have some demonstrations with unrehearsed pupils, to show how to use films and filmstrips in teaching a lesson.

7. It should demonstrate how a film may become the means of a religious experience in a church service.

When the plan was outlined, the Federation of Churches of Queens Borough, New York City, approved it and placed the Workshop on the list of its sponsored schools.

Two terms of ten weeks each are planned for the coming church year. The first term starts October 9. The churches throughout Greater New York City have been invited to participate. We have put our best into the program, and we believe it will be of value to the participating churches. We have only one principle about that program: We'll improve it constantly, and we'll be grateful for all suggestions that will bring about that improvement more rapidly.

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10 WAYS TO COMMIT

Suicide IN CHURCH

By KENNETH L. WILSON

ILLUSTRATOR: ARTHUR CUMMINGS

TWO teen-age boys were shooting baskets in the small first-floor gym of the Narberth, Pa., church that afternoon. The outside door opened and a motherly-looking woman peered in. "Have you seen my son?"

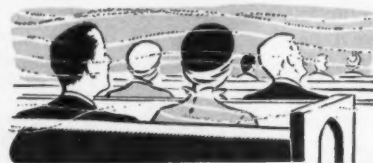
No, they hadn't, but he might be downstairs in one of the Sunday-school rooms. So the lady crossed the gym floor, opened the door to the narrow stairway, and started down. There was a muffled gasp, the noise of a tumbling

body on the forehead or the back of the head, followed by as many lesser blows as there are remaining steps.

Brutal pictures, yes. But sudden death is never pretty, even when it occurs in church.

It is true that accidents happen everywhere, even—and especially—in homes. That a few individuals here and there have suffered fatal injuries in church is probably not to be unexpected, tragic as those experiences are. The greater cause for alarm is that churches are for the most part so blandly unconcerned about accidents which have not yet happened!

Public schools are constantly on the alert for safety hazards. Hospitals track down lurking dangers, eliminate them if they can, set up defenses if they cannot. Railroads and factories spend huge sums to promote "Safety First." Buses and streetcars make a gesture at safeguarding their patrons with the legend, "Watch Your Step!" Theaters are planned, from the time a pencil touches the drawing board, to take



body. When the two boys reached her side at the foot of the stairs, she was unconscious. She never regained consciousness; two weeks later she was dead.

"Nobody" was to blame. The stairway was steep and ill-lighted, but no service was scheduled for that time of day and no one could expect the lights to be turned on.

At Phoenixville, Pa., a church reception was being held for a new denominational official. A refreshment table had been set up along the basement corridor. Directly in front of the table was a short flight of concrete stairs leading to a lower room floored with concrete. The stairwell was unprotected. Chatting gaily, convocation attendants moved down from the main auditorium, queued up in the corridor on the stairway side of the table and gathered their cupcakes and ice cream as they walked by—their backs to the concrete steps. Only the grace of God stayed the hand of sudden death that Sunday afternoon! One unwary move backward would have turned the gala event into tragedy. A square concrete step edge, struck by a falling body, is a butcher's cleaver. Even if stair edges are rounded, to fall is to be struck one crushing sledge hammer



into account the night someone will notice a wisp of smoke and scream, "Fire!"

And the churches go on cheerfully disregarding even basic safety practices. It is disconcerting to realize that a worshiper listening to the Word of God has been surrounded with fewer precautions for his physical safety than a movie patron listening to the words of Abbott and Costello.

How many sanctuaries have illuminated Exit signs? Or fire escapes? Or doors equipped with panic bars to open outward under pressure? What about fire drills? An hour a week doesn't provide much time, but even passengers on five-day Atlantic cross-

ings are put through boat drills. Churches might try a fire drill at least once a year—perhaps oftener in the Sunday schools. In your own church—do you know where the fire extinguishers are kept? Do you know whether there *are* fire extinguishers? It goes without saying that sprinkler



systems, standpipes and built-in hose-lines are practically unheard of.

Ironically, the number-one reason why more unfortunates do not perish in our ecclesiastical booby traps is that people are in church so seldom!

HOW do churches get away with it? Reason Number One: by their contagious indifference to danger. Reason Number Two: by shouting or implying "Religious prejudice!" every time the public safety department looks in their direction.

Outside of some few cities such as Hartford, Conn., where the Fire Marshal and Department of Buildings are not intimidated by stained-glass windows, few civic officials are willing to jeopardize their future by cracking down on religious institutions. Hartford has had *no* church fire since tight safety regulations were adopted a few years ago and enforced across the board. Perhaps Hartford would not have realized that halos are combustible, either, if a series of disastrous fires had not roused public indignation. Will your town have to be convinced the hard way?

The wall of separation between church and state must be kept high and strong—but it can never be made fireproof. Although fire is the major cause of church building loss, it has not, surprisingly, claimed large numbers of lives in the U. S. The one death by fire occurring in the period from Jan-



uary, 1937, to June, 1948, and known to National Fire Protection officials was that of an altar boy at Charleroi, Pa., in January of 1948. When his surplice was set afire by a candle, he suffered fatal burns. The chances are that no one in the lad's church ever con-

3

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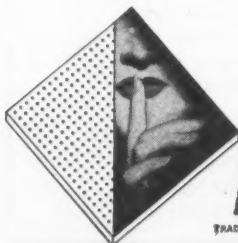
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sidered that such a thing could happen—and yet the same church members had schooled their children in the danger of open flames in the home. Tragedy could not strike in church—but it did!

America may take grim warning from the cathedral of horror that was a church in Santiago, Chile. In that fire of December, 1883, panic broke out and 2000 persons—the greater part of the congregation—perished. As late as 1930, in Romania, a quiet churchful of worshippers suddenly became a fear-crazed mob, when a candle touched off a paper wreath. Too late it was discovered that the doors opened inward, and 144 died.

Theater-goers are repeatedly warned editorially, "Don't race for the doors, should fire break out!" No one ever seems to take the same good advice to church. Cumbersome doors, narrow windows, long stairways made necessary by high ceilings, organ-blower ducts that provide perfect channels for flames to streak upward, the numbers of elderly people present—all contribute to the probability of catastrophe and the desperate need for planning to meet that catastrophe before it strikes.

IF churches are aware of any category of danger, it is that of fire. And if preventive steps are so lacking at this acknowledged sore spot, consider the flabbiness of other areas of accident prevention. Of all church fires, 44% originate in heating plants and chimneys. But sometimes the heating plant may disintegrate into death-dealing shrapnel with no resulting flames, with only dazed and bleeding men and women and children staring through the plaster dust.

The father-son dinner was in progress in the basement social room of a church in Washington, Pa., Saturday evening, February 23, 1946. The pianist had just accompanied group singing and was smilingly returning to her place while the pastor's wife and other women were serving the dinner. With a subdued roar the furnace boiler in a small room in the corner of the basement blew up. A huge block of masonry struck down the pianist. The pastor's wife was badly hurt. Both of them died. More than 45 others were hurt, some of them seriously. One piece of furnace casting weighing hundreds of pounds was hurled halfway across the room, crushing all in its path, but luckily missing the stunned banqueters. Another piece smashed through a partition into an adjoining nursery room.

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settled down for the evening's program, the water level in the boiler was falling. Finally there was no water, and the flame continued to sear the firebox. Suddenly the blocked valve opened—perhaps from the vibration of the singing. Water poured against hot, dry metal. In the twinkling of an eye, steam leaped up in the cramped spaces, smashed outward and sent the boiler screaming in a thousand fragments that carried death with them.

It could happen in your church.

Life magazine told the story of the Beatrice, Nebr., church that blew up on the evening of March 1, 1950. The choir should have been there practicing, but every singer was for the first time late and providentially no one was present as the West Side church crumpled. Investigators believe that natural gas leaked into the building from a broken pipe outside, and was set off by the fire in the furnace. Who or what was to blame is perhaps not as important as the fact that sudden death does come to church. And few are the congregations that are prepared for trouble—even to the extent of a 25c first-aid kit!

The threat of fire and explosion may be readily and vividly imagined, but there are other equally dangerous hazards in churches. Perhaps your church had air-raid wardens during the last war. Why not a safety committee now, to seek out and remove as far as possible all threats to personal security?

The safety committee might well begin with this ten-point checklist:

1. **BASEMENT.** The furnace became too hot, the wooden ceiling began smoldering and broke into flame. Long tongues traveled up through the belfry, spread into the attic, and the Federated Church of Dowagiac, Mich., was a roofless shell. A \$35 thermostat would have prevented the overheating. If your church heating plant is more than 15 years old, replacement may save dollars and lives. In any case, it should be inspected by competent mechanics at the start of every heating season. (And if the church needs a new roof, give thoughtful consideration to the non-inflammable types.)

2. **KITCHEN.** Furnaces may operate when people are not present, but if there is a grease fire in a church kitchen, someone will be there and can get hurt. There are special types of extinguishers for flaming grease—it does no good to throw on water. Dresses made of woolen materials burn less readily than those made of cotton. Church kitchens, like homekitchens, are no place for children to play—or to study the Bible. A Philadelphia church used its poorly-ventilated kitchen as a Sunday classroom. One unsuspecting pupil sat near the leaking gas range, and after fifteen minutes staggered out



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into the open air, close to asphyxiation. With less presence of mind displayed, it could have been fatal.

3. **BOILERS.** Live steam burns are the most painful burns there are. And steam is not always the wispy vapor you see trailing from the tops of locomotives. It is also the tough force that hurtles a 900-ton train at 70 miles an hour. Steam-heating plants must be carefully maintained, with controls that take over if the water supply fails or pressure or temperature rise excessively. It is better to have a larger plant that operates at something less than capacity than a smaller plant that must be constantly driven to the limit. Give the supervision to *one man*; then he will gain enough experience to know what to do and can remember what he did.

4. **WATER HEATING.** For use in cooking, for rest rooms or showers, the temperature of hot water must be kept in check. If a furnace coil is used to supply hot water to a storage tank, scalding water may sometime rush out of the tap when one of the Sunday school children climbs up to the lavatory to wash his hands. The installation of an automatic gas (natural, artificial or bottled), oil or electric water heater is a more convincing gesture than a terrified, "Why did it have to happen!" and a rush trip to the hospital.

5. **FALLS ON WALKS.** A church in New England has been drawn into litigation over injuries sustained on the church's icy sidewalk. Your church may be able to claim liability exemption in a court of law, but conscience and public opinion never forgive carelessness. Sidewalks made slippery by ice, snow, rain or mud can cause nasty tumbles. If it is one's head that hits first, death may result. Sidewalks must be kept in usable condition the year round. An abrasive added to the concrete mix helps. While we're on this one, let's not forget the importance of railings. Elderly people need them and they have often prevented serious accidents. A church in Pittsburgh had the foresight to place a guard railing across the front of its baptistery, which was set flush with the floor just behind the pulpit!

6. **STAIRWAYS.** It costs little to install the kind of switches which make it possible to turn stairway lights on and off from top or bottom. It goes without saying that every stairway must be lighted and equipped with handrails—on both sides if the stairs are wide. If you expect children to use the stairs, be sure that the rail is low enough for them to grasp. Carpeted stairs, where feasible, act to absorb shocks of falling.

7. **FLOOR CARPETING.** More than one broken bone has resulted from a heel caught in a tattered carpet. When carpets get holes in them, either they

should be neatly patched or the ragged place cut out and the carpet tacked down around the hole. Ragged carpets on stairs are an invitation to death.

8. **WALL HOOKS.** Horrible thought, but almost always wall hooks are set exactly at eye level. In the children's rooms where wraps are hung up, the hooks have been moved down—down to *their* eye level! Anyone who has seen children in friendly tussles while putting on coats, shudders when one of the youngsters is pushed toward the wall and the hooks, which can always be moved below face level. And do they have to be strung along a hallway so that one must run the gauntlet before and after services?

9. **FENCES.** A few years ago a picture magazine used a photograph of a boy grimacing in pain, his finger impaled on a vicious iron fence spike. He



had slipped, thrust out a hand to steady himself, and the spike had driven all the way through. This, too, can happen at church. Where spiked fences lead up to doorway steps, the results could be even more appalling. At some seasons of the year, certain shrubs are cut down almost to the ground, leaving dangerous spikes like so many protruding reinforcing rods in a concrete form; a wire-top box will take care of them. And if a fence is indispensable, it need not look as if it is designed to prevent a jail break. Proper landscaping is often a more gracious solution of the fence problem.

10. **YOUR PERSONAL DISASTER RECIPE.** There is *some* lurking danger that is peculiar to your own church building and congregational habits. And not all the hazards are operating at this moment. Some of them, like that unprotected stairwell in the Phoenixville church, will arise only when large numbers of people assemble in certain parts of the church, or when a heavy snow piles up on the roof, or when workmen are removing paint with blow torches.

Without becoming morbidly preoccupied with danger, any church member can become *safety-wise*. Many potential accidents are never discovered until somebody looks for them—and it is far healthier for you to find them than for them to find you.

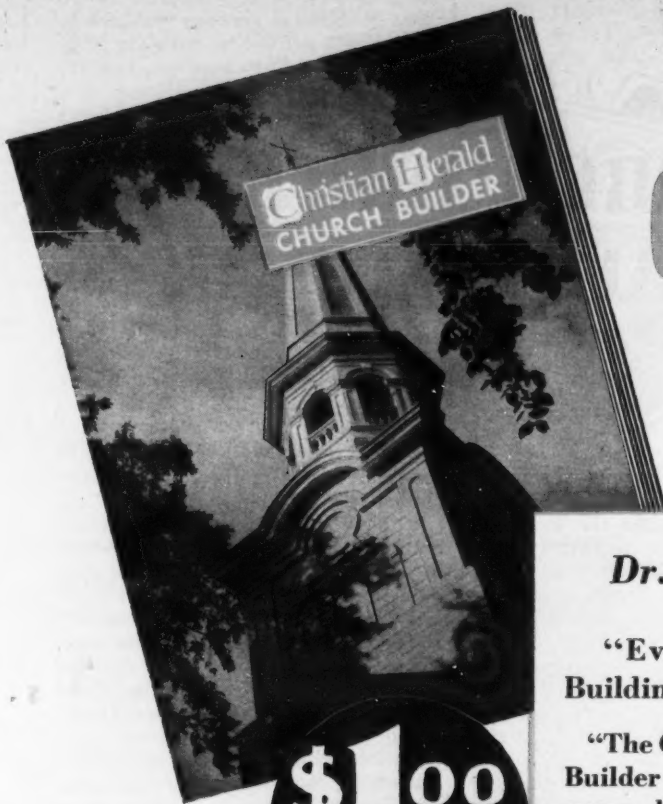
After all, to shrug off the common-sense demands of safety is sheer suicide. You can't afford to wait for the man in the next pew to go after the danger spots. The death *you* help to prevent may be your own. **THE END**

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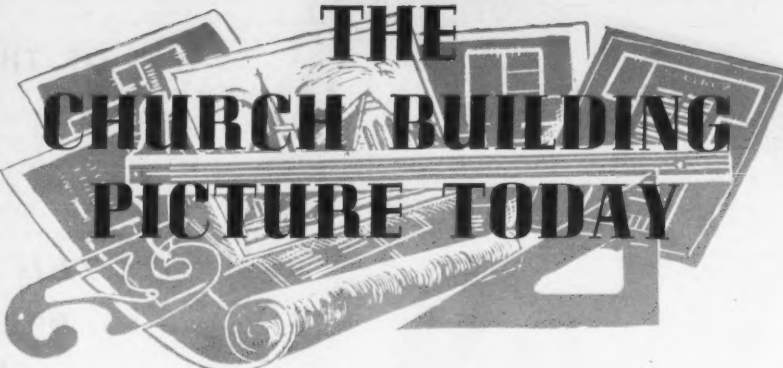


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THE CHURCH BUILDING PICTURE TODAY



IN GENERAL, the upward spurt in church building that began almost immediately following the last war, still continues today unabated. As a matter of fact, some sections of the country and many denominations report large increases in 1950 construction over 1949. One estimate has it that there is a billion dollars worth of Protestant church building now going on.

The reasons for this feverish activity are not hard to find. First, church builders are still busy picking up the slack caused by World War II when church building slowed down to a crawl in the nation and stopped altogether in some localities. Then there are the large scale shifts in population occasioned by the recent trend towards decentralization of industries and the many new industries springing up, some in heretofore unpopulated or sparsely populated areas. The new industries chose these areas for one or more of the following reasons: nearness to newly discovered raw materials, lower building costs or rentals, cheaper labor markets.

Another factor which has kept the church-building curve rising is the astonishing growth in the nation's population. There are about 20 million more folks in the U. S. today than there were ten years ago. We'll let you estimate how many more pews are needed for 20 million people. But that it is considerable is obvious and our churches are rushing to meet this increased demand for pew space.

Take the South, for example. Into that section, numbers of new industries have established themselves recently, other businesses have moved there from other parts of the country and large new housing developments have drawn people to the South and Southwest from other sections of the U. S. and, in the case of D. P.'s, from the wide world. Thus, population below the Mason-Dixon Line has increased greatly and at the same rate the need for more pew space has shot up. This has resulted in what gives

some indications of being a boom in church building there.

The Southern Baptist Convention reports an increase in church property in the past year of 21.7 percent, or a gain from \$450 million to \$548 million. Both urban and rural areas showed increases and at about the same rate.

In Lynchburg, Virginia, the First Presbyterian Church rather than spend \$60,000 to improve their centrally located church and parish house are selling their property to a much smaller congregation and have purchased a seven-acre site in a growing residential section now unchurched. Architects are planning a new building which with furnishings and equipment will cost \$500,000.

There is a marked trend in this accelerated Southern church building towards larger sites. For instance, First Methodist in Corpus Christi, Texas, has just purchased a new site of four acres costing \$142,000. "This is probably the most expensive new church lot so far reported," comments CHRISTIAN HERALD's church building consultant, Dr. E. M. Conover. "But it is not by any means the largest. Churches are establishing new plants on sites of from ten to twenty acres."

ONE Florida city, St. Petersburg, which has enjoyed a tremendous influx of new residents, year-round as well as tourists, since the end of the last war, is in the midst of a huge church-expansion program valued at \$3,500,000. Forty-five out of the more than 100 churches, which represent forty denominations, are involved in this activity. Largest denominational expansion is registered by the Methodists which values its enlargement agenda at more than one million dollars. Baptists are runners-up with a program totaling \$878,000.

It is true that present Protestant church-building activity is greater in some sections of the country than others and in some denominations—particularly the larger ones—than in

others, but the general picture holds of a healthy upswing in building, with 1950 probably registering the largest gains of any year since V-J Day.

A spot-check of denominations by CHRISTIAN HERALD came up with the following representative facts: Lutheran Church, Missouri Synod, reports that during the last three years the value of their church property rose from \$126 million to \$207 million, an increase of 64 percent. During 1949 this denomination built 160 churches at an average cost of \$40,000. During 1949, 57 Mennonite churches raised \$349,629 for building or remodeling; 37 others were also being built or remodeled.

Presbyterian Church, U. S., reports \$1,464,000 contributed last year toward building. Protestant Episcopal Church states: "There is much building of new churches and enlargement of parish plants under way at present. It is particularly marked in Florida, Texas and Pacific coast dioceses."

Christian and Missionary Alliance built fifty-nine new churches in the last year, while 107 congregations built additions and fifty-five now have projects in planning stage. Seventh Day Adventists built 122 new churches at an average cost of \$31,000; 155 congregations built additions at a total cost of over half a million dollars and 117 had projects in view. Brethren Church, National Fellowship, submit a figure of 15 new churches built at an average cost of \$33,000 with ten churches planning new projects.

Eighty-seven new churches were built in the American Baptist Association at an average cost of \$23,000; 191 congregations remodeled at a cost of \$2 million, and 319 are contemplating construction projects. Church of God (Anderson, Ind.) reveals that 125 churches were built, 200 remodeled, and 500 are planning construction. An impressive figure of 187 new churches built comes from the Church of God (Cleveland, Tenn.) and 110 additions costing over \$2 million. The Free Methodist Church of N. A. reports: "During the past year we have had probably the greatest building-repair and expansion program in our history. The value of our churches showed an increase in 1949 over 1948 of \$1,018,000."

Evangelical United Brethren Church reports 150 new church buildings, averaging \$75,000, 200 churches remodeled and 150 planning projects. Eighteen new churches, averaging \$120,000, were built in the Augustana Lutheran Church last year; 80 parishes remodeled or renovated their buildings and about 40 are contemplating new building or additions. American Lutheran Church saw 130 new churches built at an average cost

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of \$84,000, 120 made additions and 103 are in the planning stage.

Probably the largest number of new church buildings is reported by the Latter Day Saints, who boast of 398 erected last year at an average cost of \$90,000; also, 36 congregations made additions and 130 are now planning either new buildings or remodeling.

AT THIS writing the Korean war is only a month old, so that it is too early to know what effect, if any, the shooting has had on church building in progress or in the planning stage. But since there are no severe shortages in either material or labor as yet, nor are any foreseen in the immediate future, it is doubtful that the over-all picture has changed any. However, although material things may not have changed, there are indications here and there of what appears to be a mild form of war hysteria, so churches now building or in the planning stage had best be prepared for all eventualities.

Dr. Conover explains: "Certainly those who recall the difficulties involved in church building during World War II are concerned about the possible effects of the present situation. Some contractors now decline to bid on church-building projects because of the uncertainty they anticipate in securing materials, especially steel and concrete. Other contractors announce that they are willing to give a guarantee contract to complete a building at a fixed cost. No general rule can be announced. Each project must learn for itself what can be done."

Dr. Conover then gives this bit of advice: "Certainly there is no reason to slow down the preparing of plans and specifications. Many churches now discussing new buildings cannot in any case determine the needs, secure architects' preliminary plans, revise the same and secure the construction drawings and specifications in less than many months' time. These churches should proceed steadily with the programs up to the point of asking contractors to proffer contracts to build.

"It is clear," he continues, "that controls and priority allocations of materials cannot be established by the government until Congress passes a law giving such authority.

"Churches that were prepared to sign contracts at the close of the last war greatly profited thereby. In a little while thereafter, prices rose sharply and have continued at a high level until very recently when some were lowered. Many churches that delayed too long during World War II are still finding themselves unable actually to begin construction. Some of these churches have experienced large losses on this account.

"This reinforces the advice that

churches make steady progress toward completing the construction drawings and specifications. However, churches will be wise, in most situations, to construct at least certain sections or units of new building programs. It is advantageous to be able to use any part of a new building or addition just as soon as possible."

Church-building committees with fund-raising campaigns under way or in the planning stage are probably concerned right now with the question whether the Korean conflict will affect their earnest efforts.

Yes, a war *does* affect fund raising. How? Well, if there *could* be a silver lining in the dark clouds of war it would be the answer to that last question. For, according to an exhaustive survey made by G. E. Lundy of the fund-raising organization of Martz & Lundy, "the effect of war upon fund-raising is greatly to increase the amounts that can be secured!"

And this is probably as surprising as it is true. Mr. Lundy compiled statistics of fund raising before and during the Civil War and before and during both World Wars to prove it. In the first World War, for instance, in the three years from 1914 to 1916 total gifts were \$1,966 million; during the three war years of 1917 to 1919 the figure rose to \$3,138 million. In World War II, the figures are even more impressive. In the four years of 1938 to 1941, total gifts were \$2,714 million; in the four war years of 1942 to 1945, giving rose to \$6,290 million! More than twice the amount of contributions were made (to churches, educational institutions and philanthropies combined) during the four war years than in the previous four peace years! Mr. Lundy states that gifts to churches increased about 70 percent during the period of the last war.

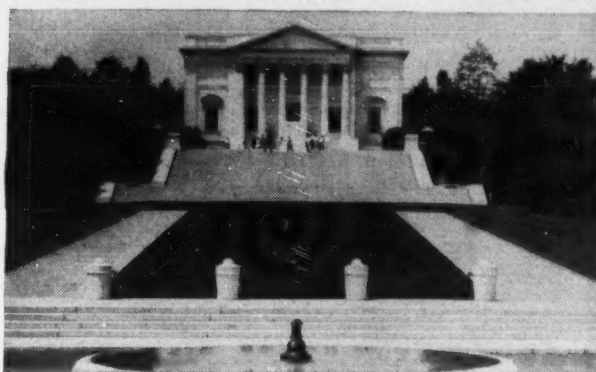
"Yet there is tragedy in these figures," comments Mr. Lundy. "Hundreds of churches and scores of colleges did not seek the funds they needed because their leaders were either short-sighted or timid. Large as the giving of the people was, still they did not give away all their money. In 1941 the total savings of individuals in the U. S. amounted to \$56 billion; in 1945 it was \$148 billion. In spite of high income taxes, higher cost of living and greatly increased giving, the people saved 92 billion dollars in four years. They are not to be blamed for not giving more; the fault lies with those who failed to ask them."

Why does giving increase in wartime? Mr. Lundy believes there are probably several reasons: "1. People have more money to give. 2. During war, restrictions are such that they cannot spend their money, consequently have much larger free funds than they would have during peace. 3. Peo-



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ple are prone to think less of themselves during the war and more of others, and they come to have a new conception as to the implications of the money they do have; that it cannot all be used selfishly to satisfy their own desires, but that some of it must be used for the common good. 4. The most fundamental reason, I think, is that the storm and stress of war brings people into closer relationship with God. There is a spiritual revival which cannot help but bring about a greater spirit of generosity."

The lesson for church-building committees here is plain. Rather than slacken your efforts because of the present situation, redouble them, for somehow people seem to give more rather than less in times of strife.

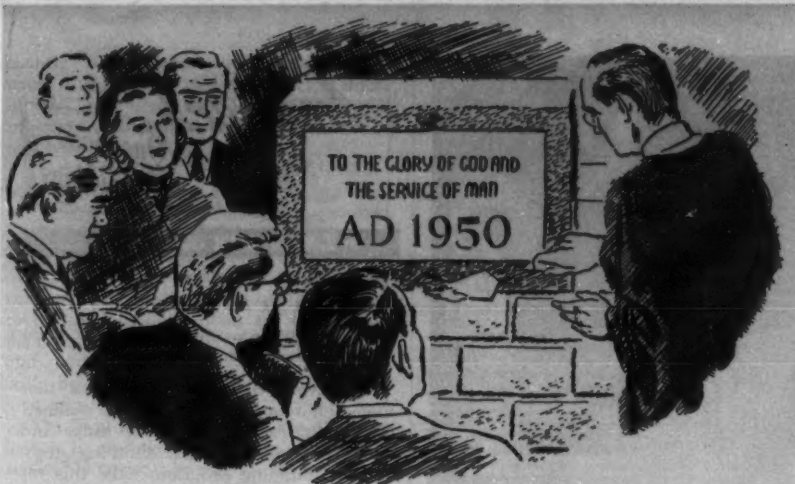
Looking ahead a bit, there is another morsel of advice that can be given to harassed building committees. Dr. Sumner Slichter of the Harvard Graduate School of Business presents it thus: "A very important thing is going to happen beginning about 1952. Nothing comparable to it has ever happened in the history of the U. S. Beginning in 1952, E Bonds will reach maturity in large quantities—in 1952, just short of 4 billions; in 1953 just short of 5.6 billions; in 1954 just short of 6.3 billions; in 1955, 5 billions. In the four years 1952 to 1955 inclusive, nearly 21 billion dollars of E bonds will be paid off."

Dr. Slichter continues: "This economy has really never had that sort of thing happen. Now the bonds which are paid off will be the ones which the owners have held until maturity. They will be bonds owned by the people who are pretty good at holding on to them—who are thrifty."

It would seem that most church-going folks would fit into that category and 1952 will present a golden opportunity for churches to persuade these thrifty people just where their carefully saved money will do the most good.

Summarizing our look at the church-building picture today, we find that new building and renovations are booming; that they may or may not be affected by the Korean situation. But, if actual building is affected, there is no need for churches with new buildings or additions in the planning stage to despair. Rather, they should redouble their efforts at fund-raising, for if the shooting continues they will be prodding their congregations at a time when they are most apt to give. Also they should carry on with the plans and specifications.

Thus, if the war continues and actual building slows down, at least funds will be in hand, plans and specifications will be drawn up—everything will be in readiness to break ground the minute the situation clarifies itself.



"On This Stone Let Thy Church Rise"

By ELBERT M. CONOVER

IN THE life of a church, there are few events more exciting, or more capable of creating congregational cohesion, than the building of a new edifice. Every phase, from the first planning right through to the dedication, is fraught with significance. Every member, however cold or disinterested before, begins to warm up as the building program gets under way. If you could add up all the prayers and tears, all the thought and money, all the spiritual yearnings and anxiety that are poured into a new church, you would have a mighty deposit.

How important, therefore, that each step of the building program be dramatized and spiritualized to the full, in order that interest as well as support may be constant from start to finish—and then on into the future! Every opportunity to make an impact upon the community and to increase community interest in the work of the church should eagerly be seized and carefully planned.

Laying the cornerstone is an event which offers an exceptional opportunity for strengthening the entire program of the church. It is a particularly effective means of arousing, throughout the community, an increased interest.

The cornerstone-laying indicates that the building program, after months and maybe years of dreaming and planning, has actually reached a tangible and important stage. It gives a promise that the work is to go on to completion. The new building is no longer just a dream. The congregation may now actually see something tangible for the money and support given and pledged, and the

community is served with effectual notice that here, in stone and structure, is a vital new addition to the assets of the community.

The cornerstone-laying is also very important in the financial program. It is taken for granted that a well-planned program of continued solicitation and collection of financial pledges has been in effect from the start of the building effort. This may include special celebrations during the progress of the building program, at which time it will be quite reasonable to remind the people that since the building program has reached a definite stage, we must now bring payments on all pledges up to date; also, at these times new pledges should be sought from those whose interest is beginning to develop.

Such opportunities are presented when a new site is purchased. The entire congregation may gather to view it and to dedicate the site to church building. Another stage which should be marked by celebration is when the ground is first broken for laying the foundation.

THE next logical time for celebration would seem to be at the cornerstone-laying.

The program for this important occasion should be prepared well in advance. Those concerned with leading the building or improvement program should, of course, see to it that the cornerstone is properly designed by the architect, that the design is fully approved, and that the cornerstone is prepared well ahead of time.

With the cooperation of the architect,

arrangements should be made for all the necessary equipment for holding the cornerstone aloft in view of everyone who will be gathered. A stand should be built for speakers and the choir, and adequate space arranged for the congregation.

We would like to remark here, too, that there appears to be no reason why the church should go outside of its establishment and have some other group to dedicate the cornerstone of the House of God. This event should be a high day in the life of the church and it would seem most improper to call upon an outside agency to conduct this eventful rite.

HERE are a few guiding pointers that will make your cornerstone-laying ceremony smooth and effective:

1. *Make sure that the cornerstone is to be laid at a logical place in the building, and at the time when the foundation wall is completed to the height where a cornerstone may logically be laid in the foundation.*

2. *Most denominations have provided rituals for the cornerstone-laying service. If you do not find such a service easily available, a postcard inquiry to CHRISTIAN HERALD will bring you a suggested service.*

3. *Make sure that the cornerstone is a real stone, and not made of concrete or any artificial composition. A simple symbol, such as a cross, may be added.*

4. *An interesting part of the cornerstone program is the depositing of articles of interest in a box placed within the stone. The box may be made of concrete, stone or marble, or of metal which will not deteriorate. Into this box may be deposited such articles as photographs of the ground-breaking and other preceding ceremonies; photographs of the congregation and various groups within the church; and a copy of the service used in the ceremony.*

5. *There should be careful planning for the publicity, both before and after the event. Newspaper representatives should be contacted well in advance of the occasion, and plans made for photography.*

6. *The stone may have carved on it just the name of the church and the date of the cornerstone laying. Provision should be made, however, for the signature of the architect, which should appear on the building which he designs.*

7. *It may be worthwhile to have some record made of the service, including the address. The principal address should include a very serious and earnest appeal for support of the church in all of its activities.*

There are just a few suggestions. Others can be made by your architect and by your denomination's headquarters. Spare no pains in making the cornerstone-laying as spiritually meaningful and dramatic as it deserves!

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Answers To Your Questions on Church Buildings

By E. M. CONOVER Church Building Consultant

No Steps at Entrance

How may we avoid steps at the main entrance of our new church?

It is very encouraging to know that many churches are now being planned so that oldsters, handicapped folks and others can enter without climbing steps. In your building program make this requirement a must: no steps at the main entrance or, if one or two steps are necessary, a ramp for wheelchairs. This means that there will be no basement under the nave, unless the ground slopes or can be graded away from one side, at least to form a sunken garden that will be at least twenty feet wide.

The increasing trend towards placing the chancel at the end of the nave opposite the parish house section of the church makes it quite easy to avoid steps at the main entrance.

Steps for Dignity?

Some of our people insist that a church building without steps (placed at the "front" of the nave) lacks dignity in exterior design. How can we meet this argument?

It is difficult to get some folks to think seriously of the purposes for which the church is erected. Determine the floor plans by the purpose and uses of each room in the building, then your architect may be trusted to design the exterior so that it will be attractive, distinctive, dignified, and express a sense of welcome. The exterior design is enormously important, but the church building is not necessarily a monument!

If You Must Have a Basement

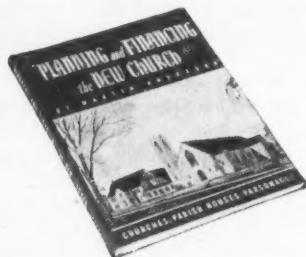
Because of the limitations of our site we simply must have a basement. What advice can you give so that it will be as useful and as satisfactory as possible?

The writer quotes the following from his book "The Church Builder" (published by the Interdenominational Bureau of Architecture, \$2.75), page 46:

"The basement excavation should not extend to a depth of more than four feet below grade. The floor and foundation wall construction must be damp-proofed and mildew preventative applications should be used. There is no guarantee against dampness caused by condensation of warm air within the basement. Adequate light and ventilation cannot be supplied by tiny basement windows set in areaways.

"If the site is large enough, grading can be done to give a sunken garden effect along one side of the building so that light and ventilation can reach down into the basement rooms. The terrace can be a rock garden or otherwise landscaped. "During winter as well as summer

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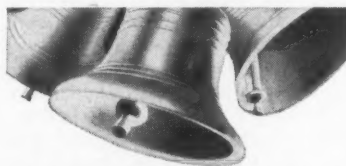
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months, force ventilation is important because the stale air that sinks to the floor of the basement must be withdrawn, otherwise a basement cannot be used for any type of church work.

"Concrete floors should never be left bare. Attractive floor coverings, suitable for use on concrete below the ground level, should be used. Rooms which can be provided in a basement, excavated to depth of four feet or less, are adult classrooms (never children's rooms), club rooms, craft shops, rooms for table and floor games, dark room for the camera club, storage space, lavatories, lounges with fireplace and kitchenette and the heating plant.

"On level sites it is best to avoid basements. In any case the narthex should be accessible without having to climb steps."

How Large a Plot?

How large a plot of ground is required to erect a church for 600 members and a Sunday-school enrollment of 500?

This question, specifying varying numbers to be cared for, is being received continuously. It would be easy to answer: "Secure as large a plot as you possibly can." Indeed, we are working with churches that have acquired plots of from .3 to 20 acres.

Before answering this question, I should know something about the sites available—their location, accessibility, character of the ground whether level or sloping, room for future expansion, location of present or future school buildings. If the church is in a community that I have not visited recently, I wish to have a map of the town or city and certain other data.

The following items, at least, must be considered before deciding upon the purchase of a new site, or when considering the acquiring of additional ground at the present site: A. Will the church be required to provide space for parking of a certain number of autos? B. Will there be ample space for future additions to the building? C. How much space can be permanently reserved for protective trees, shrubbery and landscaping? D. What is the need for outdoor activities and services on Sundays and weekdays? E. Is the plot large enough to keep other buildings, that may be constructed, at a sufficient distance from the church?

Dining-room Tables

What makes of dining-room tables are best? Why?

Ads in CHRISTIAN HERALD will help you decide upon satisfactory dining tables and tell you where they can be purchased. We offer these suggestions: A. Select tables (and all equipment) for durability and pleasing appearance. The cheapest may prove in the long run to be the most expensive. B. Consider rigidity when set up, ease of manipulation, clearance for knees, non-tipping, ease of storing. C. Tables not too long are, of course, capable of various arrangements, more easily handled and more likely to be available for various uses.

Carpeting in the Aisles

We wish to use a carpet (red) in the aisles of our church. Will this cause too

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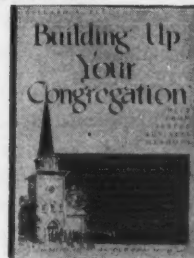
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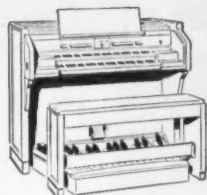


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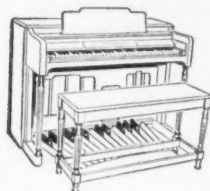
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great a "deadness" in the room so the music will not sound well? What is your advice?

By all means, use the red carpet. It will help to give the feeling of life and cheer in the church. However, decide on this immediately, so your architect will insure the proper acoustical condition for vocal and instrumental music and for speaking, and also, the flooring beneath the carpet must be decided upon.

Waterproofing

Our church has difficulty with dampness and water entering the basement areas. How can we remedy this defect?

The first step in planning a remedy is, of course, to discover the cause of the trouble. 1. Is dampness caused by condensation of warmer air in contact with cold walls and floors? 2. Does surface water enter the building at any place? 3. Can the course of leakage water from outside the building be traced? 4. Was a subsoil survey made to discover possible springs before the building was erected? 5. Exactly where does water enter the building?

It is recommended that a *licensed architect* be employed to examine the building and prepare the prescription for remedy—stipulating that the contracts for doing any work shall include a bonded guarantee that the work and results as specified will be effective.

To damp-proof new buildings, a waterproofing treatment may be applied to the outside of all surfaces below the ground. Also this is usually the safest method to prevent seepage through walls in existing buildings.

The following (and other) companies invite correspondence regarding this problem: The Aquabar Co., Perry Building, Philadelphia 2; Flintkote Co., 30 Rockefeller Plaza, New York 20; The Glidden Co., Cleveland 2, Ohio; Prima Products, 10 East 40th St., New York 16.

When writing, send if possible a clear close-up picture of the damaged wall or other areas affected. State how long the condition has existed. Designate *one* person to conduct all the correspondence for the committee to care for the work.

Stained Glass

Is it architecturally correct to use stained glass in a Colonial style church?

You may have colored glass suitably designed and in harmony with the character of a building in any style of architecture. The term "Colonial" designates a period in American history, rather than a style of architecture. The architecture which our Colonial forefathers most frequently used was derived from that in style in Europe, and in which much color was used in glass, mural painting and mosaics. However, American Colonial churches, often laboring under frontier conditions, did not have paint or stained glass nor the money for importing these enrichments for their places of worship. But even if we lack precedent, there is no reason for depriving our people of things that enhance and increase the effectiveness of the sanctuary. Adherence to precedent has too often been an excuse for laziness.

Radiant Heating

What advice can be given regarding the use of radiant heat, that is, the method of heating by laying pipes in the floor construction for steam or hot water?

Before adopting a radiant heating system, the church should make sure that the fullest possible investigation of such a method, used in church buildings of similar size and in the same climatic conditions has been made by an architect or heating engineer entirely unbiased.

Here are a few questions to raise before the system is adopted:

How does the cost of installation, including any required additional construction or labor costs, compare with the cost of installing other systems designed for this church?

If hot water is to be used, how in your climate will freezing be avoided? How will the system be drained?

If steam is used, will it be too hot for foot comfort? Will it be uncomfortable for children sitting on the floor?

How long will it take to heat the main sanctuary and each of the other rooms?

Will supplemental heating equipment be required in your climate to counteract down drafts at windows or drafts at other places in your building? In church school rooms with large window areas, how will the system compensate the loss of heat? Will it be necessary to use double glazing or storm sash? Check, for similar consideration, each room in the building. Will it be necessary to have a separate system of piping for each room? How will the temperature be controlled or heat shut off in each individual room?

Is there a likelihood that the temperature will drop while the congregation is entering the church at the time of service? If so, how will the temperature be regulated?

Is the installation projected from contact with cinders or other sulphur-bearing materials which may affect ferrous or non-ferrous materials? Will all piping be protected from materials containing acids?

What about external corrosion or rust of the pipes because of the action of chemicals in the concrete or plaster?

What about the danger of corrosion within the piping to be used, with the water that will be used in your community? What guarantee will protect the church against corrosion in your location?

Exactly what are the possibilities of ever having to take out the pews and tear up the flooring and the concrete floor to repair leaks or failures in the system?

What prevents the heat from going downward and outward as well as upward from the pipes and the concrete in which they are imbedded?

What is the difference in temperature in the boiler and in the pipes? How does this loss compare in a system with radiators?

What treatment must be given the concrete fill to prevent deterioration of the concrete?

Will the flooring manufacturer guarantee the durability of the flooring when used over radiant-heating equipment?

Will it be necessary to have any humidifying treatment of the air, for health reasons, to prevent excess drying of furniture, etc.?

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FOR CHURCH BUILDERS

from Our Readers

• **WHY NOT** provide floodlighting for the spire? Nothing is more inspiring than a lighted steeple pointing to heaven against a black sky.—Walter F. Rettinge, Sharon, Mass.

• **WHY NOT** place the fellowship hall, dining room and other rooms where older people assemble, on the first floor, thus sparing the oldsters from climbing stairs?—Mrs. Ralph E. Hecker, Cleveland Heights, Ohio.

• **WHY NOT** build a ramp from the sidewalk into the main auditorium so that old or crippled folks may be taken up in their wheelchairs? Why do churches have to have so many steps? You can go into any movie without climbing stairs.—Miss Bessie Peck, Salt Lake City, Utah.

• **WHY NOT** encourage mothers with small children to come to services by placing a small plaque on the backs of the rear three pews, reading: "These pews are reserved for parents with small children." This would avoid confusion and make it easier for mothers to retire to the basement or elsewhere with babies, as necessary.—Harry K. Corey, Longmont, Colo.

• **WHY NOT** provide a lighted sign, giving the name of the church, to be placed conspicuously outside to attract the attention of passing motorists? Hotels, drug stores and other businesses do this, why not a church?—Mrs. H. T. Smith, Thomasville, Ga.

• **HOW ABOUT** floodlighting the door of the church at Christmas and Easter to dramatize the faith of Christian people and attract the attention of potential members?—Mrs. Dana J. Saxton, Absecon, N. J.

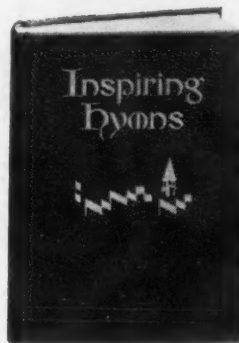
• **WHY NOT**, in churches having extensive music programs, provide one or two soundproof rooms where choir-members can come and practice? In city areas especially, people hesitate to practice singing where all the neighbors can hear them.—Mrs. Wallace Carrier, Rockwood, Tenn.

What is YOUR idea for improving your church? **CHRISTIAN HERALD** will pay \$1 for each suggestion accepted for use in this column. (Contributions to this department, if not accepted, cannot be returned unless stamped, self-addressed envelope is enclosed.)

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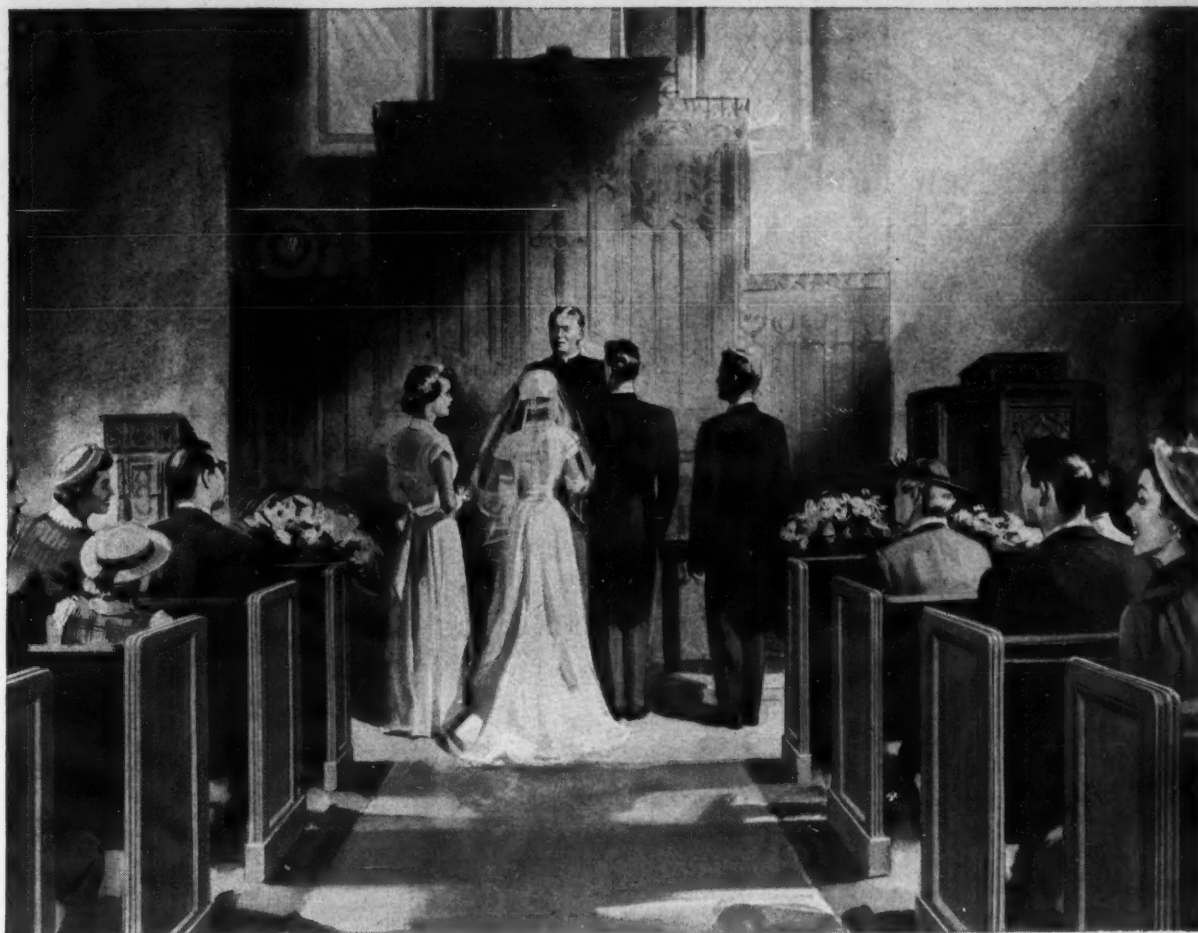
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U SAN plants a Seed

NO ONE had realized that U San was there. Not until Mr. Chang's foot slipped in the muddy bottom of the canal and Mr. Chang splashed to a sitting position in dirty water that came almost to his neck. That was when U San laughed. Even before he scrambled to his feet, Mr. Chang looked up at the bank. Sitting on the crumbling stone wall was the shabby boy of maybe 15. His eyes still twinkled and his mouth still twitched. Mr. Chang looked, shook his head wonderingly to himself, and reached for the hand of one of his student helpers.

The little boy up on the bank was

dressed in dirty shorts and a long, flapping, ragged shirt that once had been white. He didn't look like the healthy Christian Herald Industrial School boys who were working with Mr. Chang, snaking the long, heavy logs out of the canal up the steps toward the woodworking shop. This boy's cheeks were hollow; there was a lean, hard look about his face. The flapping shirt failed to conceal the thinness of his body, the stunted arms and legs.

Mr. Chang forced himself to look away, reach again for the log he had been steering up the stone steps when he had lost his footing. It was too bad

By
DALE HAMILTON

ILLUSTRATOR: MITCHELL HOOKS

about the boy on the wall. But there were millions of other boys and girls in China without food enough, too. The School's first responsibility was to the children already under its care. Still, Mr. Chang had to glance back at the small figure on the wall. The boy had been able to laugh! There was hope in that.

Perhaps the students on the other end of the log pushed too suddenly. Mr. Chang felt himself slipping again, the heavy wet log scraping through his fingernails. He scarcely heard the slap of bare feet scrambling down from the wall to the steps beside him and a quick grunt as two small hands lightened the weight. The respite allowed Mr. Chang a new hold, and with a flexing of muscles, he pulled the timber up the steps.

The boy was now sitting back on the wall, a bemused and underfed Buddha. He was still there when all the logs had been hauled up to the shop where the students, with long two-man saws, would accurately slice them into boards as needed.

"Who are you?" Mr. Chang stopped to ask the lad—as if it mattered, when they had no more room or funds.

"U San," the boy said, and now his smile was gone. Now, with the sun making its journey up the Min valley and the dark shadows of Fairy Bridge lengthening toward where he sat, and the black waters of the canal lapping sorrowfully at the stone wall, he had put his laughter away like a merchant puts a gem into a lacquer box. A hungry, homeless little boy might laugh in the brightness of morning, but never after the sun goes down.

Mr. Chang relented. He beckoned to the urchin. Perhaps for one meal, one night, they could find a corner. And he swung open a door into warmth and the smell of cooking food. He would hurry off U San in the morning; he could not send the boy into the night, even if feeding him meant that he himself would go without his own supper.

Mr. Chang's heart leaped that evening when Superintendent Scratch told him: "The home office has just written that another adoption has come in. We can take another child. Suppose we go over the list—"

Mr. Chang's heart leaped, but he spoke very quietly, thinking of the boy U San who was that minute lying on an improvised bed of blankets in

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Mr. Chang's room. Mr. Chang thought of the laugh of a friendless lad and of the story the boy had told him as he sat crosslegged on the pile of blankets before he pillowed his head on his arm. And now Mr. Chang silently thanked God for the goodness of the one in America who had written, "Yes, you can take one more," and said to Superintendent Scratch, "Let me tell you about U San . . ."

LING U San was the son of a minor official in Hangchow, almost 300 miles up the coast from Foochow. When the Communists came in, U San's father was killed. His mother and sisters found work pasting paper money that was sold to worshipers who burned it at the graves of their ancestors to find favor with the gods. But his mother soon died, and his sisters disappeared. U San lived by his wits in the big city that once had been a model of beauty and cleanliness. U San no longer lifted his eyes to the majestic Eye of Heaven mountain or kicked his feet in the waters of Si-hu lake, except when his feet were sore from walking on the rough city streets.

As Communist troops drifted southward, U San tagged along, earning a handful of rice often enough to keep life within him. That was how he had come to Foochow, a cynical youngster who had seen most of the world's sorrow and little of its happiness. Now he was a castaway in the city on the River Min, a scavenger, fighting for scraps of food, old beyond his years in the wisdom of street and alley. Still he was not too hard, too grown-up, too cynical to laugh. Nor to watch curiously while others worked. U San could not quite understand why other people worked. Nor had he quite understood why he had leaped to the assistance of the strange man in the canal, when the man's grip on the log loosened. U San saw the heavy weight slipping toward Mr. Chang's naked foot, and without thinking twice he had helped. A boy who had seen his father killed, who had lost his family to the terrors of war, who had marched with armies and bellied into the ground when bullets tore into convulsed flesh beside him, had little reason to be impressed with the value of life, or to respect another's possessions. But still he had darted to help with the log. Perhaps it had been something in Mr. Chang's face. . . .

Mr. Chang hurried to his room with the good news: U San could stay—maybe even for a year. And then as he neared his quarters, Mr. Chang pressed tight against the wall of the dark corridor. Someone was moving out of his door. Someone carrying a bundle and dressed in Mr. Chang's best coat. Something within the young

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Chinese leader died—then soared, as the small figure emerging from the doorway stopped, suddenly shook his head resolutely, and turned back.

Mr. Chang smiled there in the darkness and a few moments later sauntered into the room. U San was curled in his blankets on the floor, his eyes tightly jammed shut. The coat was hanging from its hook on the wall, swinging ever so slightly. Mr. Chang looked at the boy, then stooped over and lifted him easily and put him in his own bed. The man lay down on the pallet to stare wide-eyed at moving shadows thrown on the far wall by the branches of the ancient camphor tree outside and the brilliant and more ancient moon behind it.

U San worked with the other boys in the woodworking shop, quickly displaying a knack for handling the cumbersome tools. But the Communist hold on Fukien Province was tightening. Taxes were rising; business was chaotic. People now had no money to purchase the beautiful chests and beds and desks and chairs produced by boys learning how to support themselves. In order to buy food and clothing, families were selling what furniture they already owned, when they could find buyers. Superintendent Scratch and Mr. Chang found the cost of rice going up every day. Fortunately, there was a large space at the rear of the School where small gardens had been planted. This area now became a major project; they would have to grow much of their own food. And U San, the city boy who had never in his life planted a seed, found himself that next spring with a hoe in his hand and felt the warm sun on his neck.

"Look!" he told Mr. Chang one morning, pointing to a green shoot lifting above the surface of the ground, as if he were personally responsible for the miracle.

"Did you have to work hard to prepare the ground before you planted the seed?" the man asked wisely.

U San nodded vigorously, and pantomimed with his hoe the effort it had taken.

"And then what?"

"Then I buried the seed." U San wrinkled his forehead. "It was strange to bury it—as if it had died."

"Yes, it was strange," Mr. Chang agreed, and told him of how a Man from God had once talked of that strangeness and of how, unless a seed died, there would be only one small seed. But if it died it would live again and there would be many seeds.

"The Man of God must have planted things, too," U San said, and reached down to touch the small green shoot, while in the blue sky overhead a lark trilled his deft melody. U San straightened slowly. "There is peace here!" He looked earnestly at Mr. Chang.



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"Will peace ever come back to our land? Will there be—fathers and mothers and sisters again?"

Mr. Chang looked at the old walls and the trees that had lived long before he had breathed the breath of life, and he answered: "Peace will come. First there may be even greater hardship. But if we plant faithfully, if we plant enough seeds, the harvest will come!" He put an arm on the lad's shoulder. "First the planting. Then the rain—and the sun. China will rise again. Every man will be free. And," his fingers tightened on U San's shoulder, "every boy will have a family."

U San nodded, as if he were older than 16 and knew the answers to all riddles. "A seed is worth more than an image of jade—if the seed dies," he said, and nothing more.

THE boy tended his garden, and Mr. Chang tended the spirit of the boy, and both grew and waxed strong. U San's lean features had filled out; food had done that. The hardness had gone from his face; affection and understanding had done that. But he still had his vibrant laughter, even though he had apologized to Mr. Chang. "I'm sorry I laughed that time when you fell." But even as he spoke his eyes grew round and his lips quivered. "You did look very funny!" And Mr. Chang thought back to the terror the boy had lived through and knew he would never forget that peal of laughter ringing out under Fairy Bridge.

A few weeks later the boy rushed to Mr. Chang with a tragic story. Someone had trampled upon one of his plants! Mr. Chang went out to the garden with U San and the two of them knelt upon the moist earth.

"Who has done this terrible thing!" U San asked, choking back his dismay. "It is the plant that was biggest of all!"

Mr. Chang's hands moved firmly, lifting the broken leaves, supporting the bent stem with a twig he found within reach. While he worked, he talked. "Life does not die easily. The leaves will grow strong again and reach for the sun—you will see. We must have faith—and we must let our faith go out through our fingers." He pressed the soil against the stem. "Without our faith, the plant would lie there, beaten into the ground. And it would die."

The boy plucked from the dirt a remaining leaf, patted it into place. "Our land is trampled, too. Mr. Chang, do you think if we had faith—" And when Mr. Chang nodded quietly, the lines about U San's mouth stiffened with determination.

It was near the end of the boy's year at Christian Herald Industrial School, when he guided Mr. Chang proudly toward the corner of the gar-

den where he had worked. The plants were high; the seeds had brought forth manyfold. "You—and the seeds—have taught me about God," he said. "And now I am not afraid." U San plucked a tiny weed from near one strong, healthy stalk. "That was the one trampled upon," he grinned. "And see how its pods are filled to bursting!"

Mr. Chang waited quietly. He felt within him that another harvest waited. A harvest that lay in the heart of a resolute boy.

U San stood to his full youthful height. "I never told you, but I have a grandfather back in the north country. He is an old man and the fighting has left him nothing, not even a wish to see the sun rise. 'It is a dead land,' he told my mother. 'It will never live again.' And my grandfather shook his fist at the sky while I went away. I should have stayed to help him learn secrets from God's earth, there on his little farm on the Eye of Heaven mountain."

"You were young," Mr. Chang suggested. "You did not know—" But when the boy turned his eyes upon him, Mr. Chang knew that U San was no longer young and that he was filled with the knowledge of many things.

"I must go back to my grandfather. It may be too late. But there are others—"

"You are safe here," Mr. Chang told him. "You can stay; we will find a way."

U San shook his head. "They do not know about God and about freedom and peace. I found them all here and I must take them back." He searched for words. "I can plant—a seed. And I can tell them how we lifted up the broken stalk that was stepped on. Is it not what the Man of God meant for us to do?"

Mr. Chang replied gently. "Yes. It is what the Man of God meant."

And that next morning, Mr. Chang stood by the door of Christian Herald's Industrial School by Fairy Bridge, and watched a small boy trudge down the street, past the rickshas and lumbering carts. The boy turned to wave, and Mr. Chang returned the wave, lifting his hand in a kind of benediction. As he watched, it seemed he was seeing not U San but Young China—Christian China—going forth to combat the menace that had overwhelmed it. Going forth with seed—Christian seed—that one day would bring life again, and freedom again, to the good earth.

There was a tug at his arm. Mr. Chang looked down and there was a small tattered girl too weak to speak, too weak to more than smile with sad, large eyes. Gathering her into his arms he turned back into the red brick haven of mercy. There had to be money for this one more little one. *There had to be!* THE END

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By Amos John Traver

• Sunday, October 1

WHAT IS CHRISTIAN LIVING?

MATTHEW 5:13-16, 20; PHILIPPIANS 1:27-30; 1 THESSALONIANS 5:15-23;
JAMES 1:22, 26, 27

WHAT is Christian living? It is to live as Christ lived. The answer is both easy and hard. It is easy to study the life of Jesus and draw from it the blueprints for our own lives. It is hard, dreadfully hard, to translate blueprints into living. Most of us can be quite comfortable as long as we define Christian living in terms of averages. We do about as well as most of our neighbors. The Pharisee was quite satisfied with himself as he stood before God in the temple because he knew that he was so much better than the Publican. In Christ we have the absolute standard for thinking and living. How can we be proud or self-satisfied when we set our lives against the background of His perfection?

Jesus did not set aside the Ten Commandments. He lived them. He fulfilled the law, put it into flesh and blood. He demonstrated the keeping of the law in word and deed. The value of the Ten Commandments did not end with the Christian era. They are still the law of life.

Where then was the conflict between Jesus and the Scribes and Pharisees? His interpretation of the law was spiritual. It had to do with the inner life. It was not enough to keep the letter of the law. The greater part of His Sermon on the Mount was concerned with this interpretation of the law. He wanted to know *why* a man kept all the minute details of the provisions for fasting, for washings, for sacrifices, for tithing and all the rest. Giving to the poor must be motivated by love. Purity in conduct must be founded on purity in thought. What a man did must be the outcome of what he was. Loving God was to be the deep root from which good deeds would flower.

The early church was troubled by a misunderstanding of the true nature of faith. To overcome the legalism of the Scribes and Pharisees it was necessary to insist that salvation was the free gift of God's love and not dependent on obedience to the law. Paul and James told these early Christians in no uncer-

tain terms that faith is more than intellectual acceptance of Christ. It is full commitment, full surrender to Christ. It is dynamic; it drives the Christian out into the world to witness his faith by word and deed. Practical James asserted that Christian living becomes both the fruit and the proof of Christian faith. Paul teaches exactly the same truth, for he did not think of faith as anything else but fruit-bearing. The truly saved man will live a Christ-like life.

We are saved to serve. It is all one truth. Jesus was the salt to purify and preserve, the light to bring vision and health. Christians become the channel through which Christ is serving each generation. "You are the salt of the earth" (Matthew 5:13). So Jesus passes on to us responsibility for Christian living. Our friends and neighbors who know us best will be influenced for or against Christ by the witness of our lives. Profession without practice is hypocrisy. To live unselfishly for others is the necessary outcome of saving faith in Christ.

Questions:

"So long as I live right it doesn't make any difference what I believe." What is wrong with that familiar boast? What is your definition of "belief"?

Using the figure "salt," as Jesus used it, just what do Christians mean to the world? What did He mean by losing "taste" or "savour"? How can it be "restored"?

• Sunday, October 8

GIVING OURSELVES TO CHRIST

MATTHEW 16:24, 25; MARK 1:16-20;
PHILIPPIANS 1:19-26

EVERYONE knows the famous painting, "The Lord's Supper," by Leonardo da Vinci. When the mural was finished, Leonardo invited some of his friends to the unveiling. One of them, whose judgment he valued very highly, stood for a moment in silence, taking in all the details of the picture. Then he exclaimed, "How wonderful is that golden cup in Christ's hand!" The artist immediately took his brush and palette and with quick strokes blotted out the cup. Christ was the center of the picture for him and he wanted no rival. By too skillful painting of the chalice the eyes of the critic were

drawn away from the face of Christ. Close examination of this painting will show Christ's hand shaped to the cup that is no longer there. So wherever that painting is seen there is testimony to the desire of Leonardo da Vinci that his Lord should be its center.

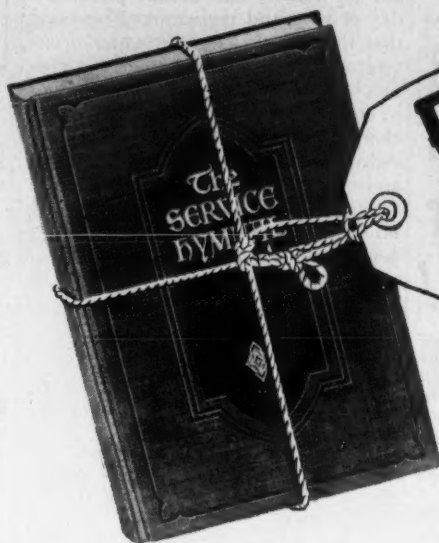
This artist knew his gospel. Jesus was popular; wherever He went crowds followed Him. Yet He never offered an easy way to discipleship. Straight and narrow was the way. His invitation was broad as humanity—"If any man will come." His conditions were without compromise. Saying "yes" to Christ's invitation means saying "no" to self. Someone has suggested that in the Aramaic dialect which Jesus spoke there was no intermediate word between "love" and "hate." Whether that be true or not, Jesus continually insisted that loving Him meant going all the way. You cannot be His disciple and love Christ a little and live partially for your own personal ambitions. He is "All-in-all or not-at-all" in your heart.

Andrew and Peter heard Jesus call and left their boats and nets to follow Him. James and John heard Him call and left their father and servants. When family or business stand between full surrender to Christ, they must be left behind. Jesus used strong language when He spoke of "hating father and mother and brothers and sisters," but we understand what He meant. Family love is good but it must not displace Christ as the first, supreme love in a disciple's life.

PAUL, TOO, heard the call of Christ. No one ever more completely changed the center of his life. He was young, proud, ambitious, winning ever greater power and position with the rulers of his people. He would be known to all future generations of faithful Jews as the valiant enemy of the Jesus heresy. His name was known far beyond the walls of Jerusalem. When Jesus called, he left all this. No one knew better than Paul what a price he would have to pay. Jesus had spoken and awakened faith and love in Paul's heart. The very greatness of his sins made the forgiving love of Christ mean the more to him. From that time till he died a martyr's death, life to Paul meant Christ.

From prison he wrote to his beloved church at Philippi, "For me to live is Christ and to die is gain." One commentator has given us a unique interpretation of this verse. He holds that the word "gain" could well be translated "more," and he would supply the word "Christ." That is exactly what it means to be a Christian—"To live is Christ and to die is more Christ!"

I heard a pastor who was trying to persuade a new family to join his church. They told him that they slept



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late on Sunday and usually planned a day of ease and recreation. They said that they would not be regular in attendance at church and could not give much time or money. The pastor, eager to enlarge his membership, said something like this: "Oh, that will be all right. Everybody should have a church and you come when you want to and do what you can. We don't require much of our people." That was not Jesus' way. Is it not the weakness of our present church that membership is made so easy?

Questions:

Just what did Jesus mean when He made cross-bearing a requisite for discipleship?

Read Luke 14:15-33. What does Jesus teach in this passage about the cost of discipleship? Would He modify His demands today?

• Sunday, October 15

USING THE BIBLE

PSALM 19:7-11; ACTS 8:26-35;
PSALM 119:11

THERE IS no other book like the Bible. As Coleridge said, "It finds us deeper down than any other." It is true that the Bible was written on parchment by men, as many other books were written. No original manuscripts exist. Many translations have been made. It is printed in over 1000 dialects. It has been subjected to the same searching criticism as other ancient books. Devout scholars who venerate the Bible do not agree on many questions as to the correct readings and interpretations. Yet the Bible is unique in its power to reach the hearts of men. It is inspired of God, that is, God-breathed. God speaks through it and reveals Himself to men.

David read the book of nature and wrote the beautiful tribute to God in the first six verses of Psalm 19. From boyhood, when he had spent many a night with his sheep under the starry sky, David was responsive to the God of nature. But the book of nature does not always speak of the gentleness of God. Raging storms, killing drouths, destructive earthquakes bring fear to men's hearts. Certainly there is little suggestion of the Fatherhood of God as revealed in Jesus Christ. By the study of nature man can learn much of the greatness and power of the Creator. That is as far as he can go.

David had another book that he loved. It was very short compared to our Bible. It told of God's dealing with Israel, but only began the story of His plan for the salvation of the world. Even that book was a blessing. In revealing Himself God also told what He wanted of man. He gave man a guide for living, showing how he might please Him. Note the six words that

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David uses to describe what his Bible meant to him: law, testimony (Moffatt translates this "trustworthy witness"), precept, commandment, fear, judgments. They are searching words. David felt that God was finding him "deep down."

How much more our Bibles should mean to us! Jesus was the living Word. He perfectly revealed God to us. John expressed the purpose of his Gospel in John 20:31. "These are written that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through His name." This is the purpose of the whole Bible. Those who wrote were inspired for this purpose. In other respects they were men of their times.

Philip, a layman, shows how the Bible is to be used. The Ethiopian official was searching for truth, but he was unable to interpret the passage from Isaiah 53. Philip gave him the key to understanding in Christ. Faith came to the Ethiopian, and we may believe that for the rest of his life he expressed his love for Christ in Christian living. First he had to know God in Christ, then make a complete and unreserved commitment to Him. There is good authority for the legend that he returned to his nation and made such a stirring witness for Christ that his queen was converted and Christianity established in North Africa.

It is only an open Bible, a read Bible, a trusted Bible that will accomplish such results. To know your God, your sinful self and the way to forgiveness, go daily to your Bible.

Questions:

"The Bible is the only rule of faith and life." Discuss. Is not conscience enough?

Do you think that Christians today know their Bibles as well as those of former generations? How much time is actually given to Bible study in your church and Sunday school? Do you have a program of week-day Bible study? What do you think of released time for religious education in the public schools?

• Sunday, October 22

GROWING THROUGH PRAYER

MATTHEW 6:9-13; LUKE 11:9-13;
PHILIPPIANS 1:3-11

CHRISTIAN prayer is more than mental exercise. It is true that prayer clarifies our thinking and stirs our wills. It always helps to put into words our hopes and aspirations. Prayer that a neighbor may learn to know Christ must lead to action on our part. It will send us to tell him about our Lord. Yet prayer is far more than that.

The Lord "is near to all who call on Him. . . sincerely" (Moffatt, Psalm 145:18). Prayer is realization of the presence of God. "I am with you always" is the pledge of Christ. How His



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disciples needed it! They had learned to depend on Him. When questions troubled them, they could turn to Him.

An African lad once appointed himself servant to a missionary. He slept just outside the door of the missionary's room at night and followed him like a shadow wherever he went. When furlough time came for the missionary the lad was heartbroken. "When you are with me I am so glad and strong but when you are away I am so very, very sad and weak." The disciples would understand this boy. To know Christ is near is the Christian's courage.

This is the promise of prayer. In Jesus' invitation to pray we are assured that He is present to hear us. Prayer is the language He taught us so that we could commune with Him. There are special places of prayer where He seems 'most near, but He would not confine prayer to shrines, however precious they are to us. Wherever we are, whatever we are doing, He is listening for our prayers. He hears us as clearly in the jungles of Korea as in the most magnificent cathedral.

Prayer comes to life for us when we remember the nature of God as revealed in Christ. When He instructed us to pray to "Our Father," He offered a new glory in prayer. The Hebrews had thought of God as The Eternal, Creator, Supreme Ruler, Judge, Lord of Hosts and Captain of the Armies of Heaven. True, there are glimmerings of the Fatherhood of God in the Old Testament, but generally it was only vaguely understood. Jesus came to tell men that God was like Him, was one with Him, kind, loving, forgiving, patient and understanding. The Christian in prayer claims all that Christ reveals of God's good will.

When we realize the presence of God in Christ we will know how to pray. We will speak to Him just as humbly and confidently as a child to his trusted father. In public prayer we need to think of those we are leading in prayer. Phrases will be used that may seem formal. There is an accepted language of public prayer that stems from the language of the Bible. Private prayer will always be more intimate. It is the heart of the believer communing with the God he loves.

"The bane of the world is care, the cure for care is prayer and the reward of prayer is peace." So said John McNeill. Prayer is the means by which we "cast our care on the Lord." Prayer is also the means of voicing our praise and thanks to God for all His blessings. To make prayer merely a way to get what we want from God is to be as mean as the child who only speaks to his father when he wants something. Fosdick wrote, "Not for a satisfactory philosophy of life do our prayers run dry, but for lack of love." A heart filled

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with love for Christ will know what to say to Him.

Christian growth depends on the grace of God. Of ourselves we cannot grow spiritually. We need constant supplies of grace from God. As we turn to Him in prayer we will find flowing into our lives new powers, holier purposes. "Thy will be done" for the Christian becomes more than slavish submission to Providence. It is the glad surrender of all life purposes so that the will of Christ becomes our will. What He wants, those who love Him will want also.

Questions:

How shall we pray? What Scripture references support the following principles of Christian prayer: 1) as a child 2) reverently 3) inclusively 4) submissively 5) practically 6) humbly 7) earnestly 8) secretly 9) with others 10) faithfully 11) joyfully 12) for others 13) thankfully?

• Sunday, October 29

GROWING THROUGH READING AND MEDITATION

ACTS 17:10-12; PHILIPPIANS 4:8, 9;
I TIMOTHY 4:12-16; II TIMOTHY 2:15, 4:13

MARY LYON of Mount Holyoke is said to have advised her students to "learn to sit with energy." She was trying to say to the young women of her college that it is not enough to "crack a book" and absorb languidly the gist of the author's thought. They must apply the same energy of mind that is required for playing the game on the athletic field or making a successful political campaign for class president. We need more mental energy in the study of the Bible and in reading worthwhile books.

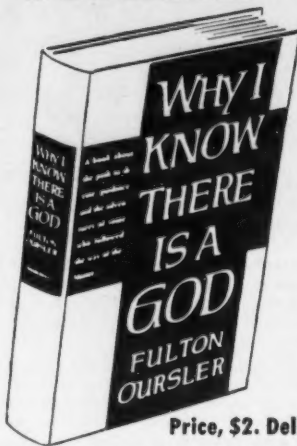
The Bereans were commended for "examining the Scriptures daily" to see whether the things that Paul had told them about the Messiah were true. To his beloved Christians at Philippi, Paul wrote pleading that they "think about these things." The things he commended to their study were basic virtues of the Christian life. They were not to take Paul's teaching as something handed down to them, but to think it through, to try it by every possible test. The sermons of our pastors deserve this. Every book or magazine we read should demand mental energy.

PAUL gave the same advice to his young friend Timothy. He must "attend to Scripture reading." "Do your best," he wrote, "to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth" (Revised Standard Version). When I was a boy my father asked me to memorize this verse according to the older version. I like the way it began: "Study

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QUESTION:

do you Vote?

ANSWER:

Across the continent with the Scripture Press reporter—Scripture Press brings to you views on vital subjects by its customers.



The Rev. David P. Wambaugh, Jr., pastor of The Oak Street Baptist Church, Newburgh, N.Y., says: "Yes, I vote in public elections. According to Romans 13, I am responsible to and for our government. Although it is not easy to vote intelligently, we are not excused from making our Christian influence felt in this very important respect."

QUESTION: "And, Mr. Wambaugh, do you vote for All-Bible Graded Series of Sunday School Lessons, and why?"

ANSWER: "Yes, I vote for ABGS. According to

I Peter 5:1-3, I am responsible for the spiritual instruction of our church family. Since our recent change to ABGS, there has developed a marked interest in, and respect for, the Bible as the inspired, authoritative Word of God."



Mr. Robert Easley, Sunday School Superintendent, First Presbyterian Church, Schenectady, N.Y., says: "Yes, I vote because I feel it is a Christian's duty to vote. I vote not only to put some nominees in, but to keep others out."

QUESTION: "And, Mr. Easley, do you vote for All-Bible Graded Series of Sunday School Lessons, and why?"

ANSWER: "Yes, I vote for the All-Bible Graded

Series because we haven't found anything else as good as Scripture Press materials in our Sunday School. We've used these materials for over ten years, and like them because they're all Bible, and meet our needs."



Dr. Oscar Raymond Lowry, pastor of Grace Presbyterian Church, Peoria, Illinois, says: "Yes, because I have an obligation to preserve and pass along the rare privileges of citizenship in a free country—privileges that were purchased by the blood of our nation's pioneers, but inherited by me as a birthright. Faithful use of the ballot by the Christian public is one of our most effective weapons against the organized forces of evil."

QUESTION: "And, Dr. Lowry, do you vote for All-Bible Graded Series of Sunday School Lessons, and why?"

ANSWER: "Yes, because a full-orbed Christian life can be built only on a thoroughly evangelical Christian faith, revealed through the inspired

Word of God, purchased by the atonement of Jesus Christ, the Living Word of God, and experienced in the believer by the personal ministry of the Holy Spirit. ABGS presents that kind of faith through lessons that are scholarly, scientific, and effectively adapted to every age-level."

A QUESTION FOR YOU: Does the All-Bible Graded Series of Sunday School Lessons meet the need of evangelical churches today?

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to show thyself . . ." We would do no violence to Paul if we combined the two versions: "Do your best in studying so that God will approve your interpretation and use of His Word."

Many years ago I gave a commencement address that traced the progress of the kindergarten play-methods as they have been applied through the whole educational system. The purpose of mental discipline has been supplanted by insistence that every subject be interesting and directly useful in life. Classical languages have been replaced by modern languages. Tables are no longer learned in mathematics. Even the ABC's are no longer taught. The introduction of visual aids has added to the attempt to take the work out of education.

Now these changes in method and purpose are not bad in themselves. Indeed they mark real progress from the educational methods of my boyhood. But they must not be allowed to take away the need of applying real mental energy to learning. There are so many wonderful helps to Bible study that too many know about the Bible and do not know the Bible.

COMICS, movies, radio and now television can be helpful if they do not become a substitute for reading and study. Magazines like CHRISTIAN HERALD and the weekly and monthly magazines of your denomination deserve careful reading. For good books, Dr. Poling's "The New Books" department is an unfailing guide. When we find a book hard reading, we should attack it with all we have, as we would a problem in business. Read with a pencil in hand to underline and make notes in the margins. I have found it a good habit to use the blank pages in the back of the book to record impressions and to call attention to pages that should be reread. Time should be set aside for serious reading. It will be greatly rewarding.

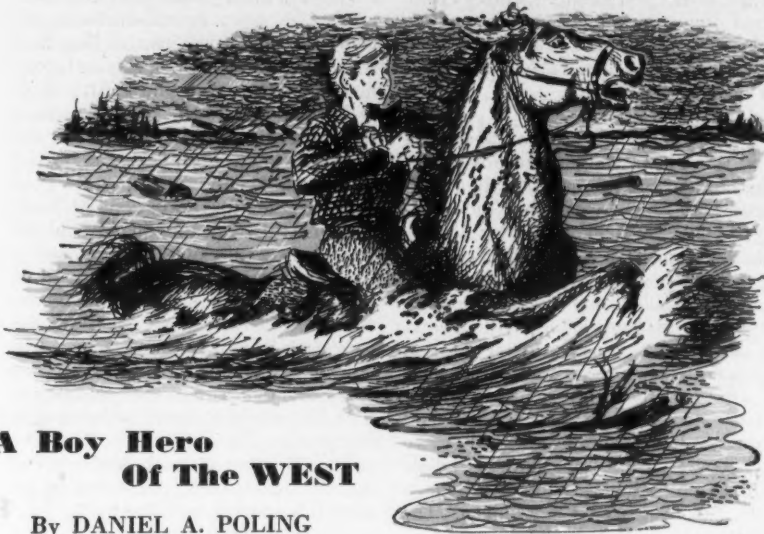
Dr. Halford Luccock says that one of the most pathetic figures in the New Testament is the person who complained, "I cannot dig." We grow strong by digging. We begin with easier tasks and go to more difficult. Growth is achieved by investment of energy. It is not hard to apply this truth to our reading and meditation.

Questions:

What magazines and books do the members of your class read? Why not make a survey and discuss your findings? How does one discover what books and magazines are worth reading? How can you improve reading habits in your congregation? What about a church library? Could help be given in the use of the public library? Could your class agree on a list of magazines that should come to every Christian home?

THE CHILDREN'S PAGE

Edited by
ELLA J.
KLEIN



A Boy Hero Of The WEST

By DANIEL A. POLING
(At the age of fourteen)

Many a brave deed for which we humans take credit depends on the invaluable help and willing contribution of an animal friend. This story was written by Dr. Poling when he was fourteen and published shortly afterward in a little country paper in Oregon, the *Dayton Herald*. He could hardly have guessed then that his literary aspirations would lead him to become editor-in-chief of *CHRISTIAN HERALD*. Although the story has no basis in fact, it seems real because of the understanding of human nature shown.

"RAIN, RAIN, RAIN! Will it ever stop?" thought Jim, as he trudged wearily from the house to the barn with the milk pails. He had almost reason to complain, for the rain had come down in sheets for almost a week, making his usually hard lot much harder.

Jim was an orphan, who had been an inmate of the poorhouse in early childhood. He was taken by the Whites, when he was fourteen, and, at the opening of our story, had been with them about two years. The Whites had one of the finest farms in the county, which extended about two miles along the Salmon River, now swollen with the rains. Mrs. White was a motherly old soul, who had taken a liking to the friendless lad.

Mr. White, though at heart a good man, had, as his business cares increased, become cold and crusty. He had made Jim work very hard from the first, without noticing that Jim was not as strong as most boys of his age. When his wife remarked that Jim was hardly able to do such work, Mr. White had answered, "Charity people cannot expect the best in life."

Jim, returning from the barn, overheard Mr. White's remark. At first he

was so angry that he almost made up his mind to leave the farm and trust to himself. But second thought arrested him, and he saw how foolish such an act would be. Here, at least, Mrs. White was kind to him, and he had a good home, while, if he left, he would be without home or friend.

After Jim had finished milking the cows, Mr. White came to the barn and asked him to go along with him to the cattle-shed, about one hundred yards from the main barn. He desired to put up several beams to brace it, as he was afraid that it would not withstand the heavy winter snows. They had succeeded in raising two beams and were working on the third and last when it suddenly slipped, and in falling struck the ladder on which Mr. White was standing, throwing him heavily to the ground, where he lay motionless.

To half drag and half carry him to the barn and summon Mrs. White took Jim but a moment. But what was to be done? Mr. White needed a doctor immediately, and the nearest one lived four miles away, and on the other side of the river. In low water the river could be crossed at several fords, but in the rainy season there was but one bridge within six miles that made the river passable. There was no time to be lost and, saddling Bell, Jim rode rapidly away.

When Jim came within sight of the landing, he saw that it was as he had feared. The bridge was gone. But he forced Bell toward the river. She snorted, pranced, and shied and then, noble animal that she was, breasted the current.

At first she made a little headway, but when she reached the middle of the river, she was forced rapidly down the stream. Logs of all shapes rushed swiftly past, and suddenly a large one struck brave Bell in the side.

Jim was thrown off the horse into the river, but he managed to reach the shore, where he sank down utterly exhausted.

But three more miles lay between him and the doctor! He roused himself and pressed painfully on. The last part of his journey was gotten over he hardly knew how but he finally reached the doctor's office.

The doctor left Jim in the care of his wife, and set out to reach his patient. With some difficulty he managed to reach the Whites'. For a long time he despaired of ever reviving his patient, but on the following morning Mr. White was much better. His injuries, though serious, were not fatal.

Jim did not fare so well. His exposure caused him to have a severe fever, and it was several months before he could be moved to the Whites', who, you may be sure, gave him the best of care. Jim was adopted and given what he had never known—a mother's care and a father's love. Bell, "noble little Bell," as Jim fondly calls her, was found in the log jam after the river went down and taken out and buried. Jim carved a large pine board and placed it at the head of the grave, in memory of the little horse that had helped him so nobly.



These prayers were used in a home of 150 boys and girls:

Father in Heaven, hear us, we pray,
Grant us Thy Presence, ever alway.
Be at our meal; Lord, bless all we do;
Help us teach others love for Thee, too.

Now before we work today
We must not forget to pray
To God who kept us through the night
And brought us to the morning light.

Help us, Lord, to love Thee more
Than we have ever done before
In our work and in our play
Be Thou with us every day.

Sent by Mrs. Chase Clark, 1810 Morgan St., Springfield, Ohio.

Bloomfield Battles The Pinks

(Continued from page 21)

The zealous, aggressive Americanism of this little college today is no mere "me-too-ism." More than anything else, it reflects the personal philosophy and the whole career of Prexy Schweitzer. Broad-shouldered, blunt, eloquent and inclined to be testy about a number of the modern wrinkles in progressive education—and theology—Fred Schweitzer was serving as minister in a Philadelphia suburb when he was asked to head Bloomfield.

At that time Bloomfield College—and its companion under the same roof, Bloomfield Theological Seminary—were to all outward appearances on their last tottering legs. Enrollment was down to 35 students. The wide lawn upon which Revolutionary General Joseph Bloomfield once trained his green troops was like the town loafer who needed a haircut. In the dean's office, plaster was off the walls so that the lath showed. The dining room was in sad need of repair and the soup was always late and cold. In and out of the two big buildings on the eight-acre campus the footsteps came slowly.

When Fred Schweitzer took over in 1944—with his then "radical" notions about developing Christian Americanism—he demanded the unfreezing of endowment funds and spent big lumps

of money hand over fist to redecorate the whole place, expand the one-room library into a building all its own on the campus, and refurbish the kitchen and dining hall. He hired new faculty members, added new subjects to the curriculum. Famed Rev. Lester H. Clee, board and faculty member—who had come within a hair of winning election as New Jersey's governor—was a mainspring behind a drive that raised a quick \$45,000.

THROWING academic dignity to the winds, the college advertised for students on the radio, in the newspapers, on bus cards. The "industrial chaplaincy" was pioneered by Bloomfield alumnus Tony Monteiro.

Out of a confusion of a student body at first doubled, then quadrupled—out of gaudy tin signs labeled "Bloomfield College"—out of new and fat catalogs—came the new Bloomfield.

But equally with the emphasis upon renovated plant facilities, Bloomfield College began to tell the world of two uncompromising policies in its whole approach to higher education. One is its stand against Communism. The other is its feeling that a Christian College should act like one.

Dr. Schweitzer comments: "The insistence upon a pro-American approach and a vigorous Protestant indoctrination is based upon a conviction that

too many college students come from denominational institutions these days with no more definite moral convictions than educated robots. Actually, many of them appear to be less oriented in their moral thinking after four years of college than before.

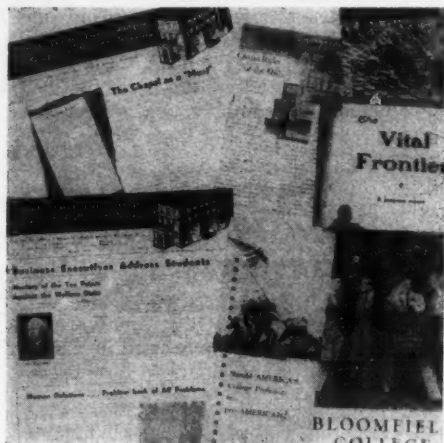
"Back of much of the dwindling support of so many denominational colleges appears to be the feeling that they offer nothing which cannot be obtained from the state university. As in a state university, the prevalent practice seems to be to let the student absorb the facts, become an educated sponge—and jump to his own conclusions about his country and his God.

"Our outlook at Bloomfield—and we have not yet fully obtained the pattern ultimately to be followed—is that these convictions concerning pro-Americanism and the Christian Gospel are the real motivating factors for constructive careers of service. They are the twin dynamos that drive the personality. The facts are the means of harnessing the power of those dynamos. We make no bones about it: both students and faculty members are expected to accept this concept and live by it."

Christian parents, worried by the muddled "liberalism" that seems to dominate too many church as well as state institutions of higher learning, will look at little Bloomfield and shout: "Hurray for you, Dr. Schweitzer!"

Read the full story "Bloomfield Battles the Pinks" in this issue.

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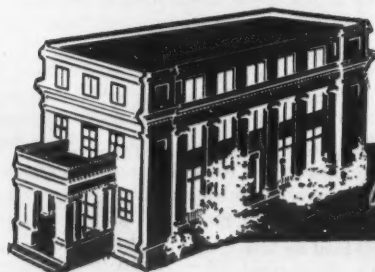
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Bloomfield College & Seminary

DR. FREDERICK SCHWEITZER, President
 BLOOMFIELD, NEW JERSEY

WOMAN'S PLACE

(Continued from page 36)

line, helping themselves to the assorted dishes laid out in tempting array. Place stacks of plates on the table at the starting point of the line. Trays make it possible to eliminate table setting, and you may place trays, silver and napkins with the plates.

Pass-it service, which is fast disappearing, but is still popular in some Midwest localities, is also an easy method. Tables must be set in advance, guests are seated, and platters of food placed on tables are passed from guest to guest for each to help himself. Some think this makes the food go farther; others, that it makes it impossible to judge how much food will be needed. Provide an adequate amount for the number of persons being served, and leave it to the courtesy of guests to take fair portions. Waitresses will be needed to refill platters and serving bowls and place them on the tables, and to pour water and beverages.

The third and most comfortable method is sit-down service. This takes the most workers. Some churches use their teen-age boys and girls for waiting on tables. Set up tables the same as in the other two methods of service. Card tables for intimate groups are suitable. When filling glasses, place relishes, salads, rolls, butter, cream, sugar and first course on tables.

Serve individual plates in the kitchen, and pass them through a serving window to waitresses who will carry them on trays to tables. Kitchen assistants should form an assembly line each serving one item and passing the plate to the next. For very large crowds, two such assembly lines will make it possible to serve everyone quickly.

Worth Knowing About

COOKING short cuts using canned soups are described in a booklet, "Easy Ways to Good Meals," full of colorful mouth-watering illustrations. Recipes include clever ways to use leftovers, sauces and gravies made with soups, soup combinations, and quick casserole dishes. Send to Anne Marshall, Campbell Soup Co., Camden, N. J.

"Gifts, Novelties, and Toys" is an attractive new instruction booklet which may be obtained by sending 25c to Lily Mills Co., Shelby, N. C. Ask for Design Book No. 23. Crocheted braid for sewing monograms on towels is a new idea. Dish cloths cleverly camouflaged as baby bonnet and sacque are suggested for kitchen or miscellaneous shower gifts with accompanying verse.

New Baby Designs are offered in Star Book No. 67, "For Your Baby." Make your own choice from the cuddly patterns for booties, mittens, sweaters, sacques and soakers. Send

10c to the American Thread Co., 260 W. Broadway, New York 13.

Unusual Bedspreads may be fashioned from the patterns in a new booklet, "Spreads That are Different," 10c from The American Thread Co., 260 W. Broadway, New York, 13. Ask for Star Book No. 68. Pretty as a picture are these spreads, and quick to make, too.

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MIND OVER MATTRESS

(Continued from page 26)

lesson. Any worried mother could make a recording of the lesson, place a speaker beside the head of her non-studying tax-exemption, let his subconscious mind take over from there. Overnight the child would become the joy of his Sunday-school teacher. Mothers, of course, should exercise caution; to pick up Spike Jones instead of the prepared lesson would be an unfortunate error.

We learn from the scientists that this method of learning can be adapted as an effortless means of planting ideas and attitudes in the minds of people who need a change in ideas and attitudes. All you have to do is make a record of an idea and play the record again and again while the unsuspecting victim is catching up on sleep. The sleeper wakes up thinking the idea is his own. The whole thing is as subtle as a love-potion.

For the average household there are phrases which should be recorded and used whenever the need arises. Herein lies relief for the faithful wife whose husband oversleeps on Sunday morning. All a wife has to do to reform such a husband is wait until he goes to sleep on Saturday night. Then she starts to play her recording of "I'm going to wake up early tomorrow and be on time for church." It works like a charm. No longer will the family departure for church resemble the takeoff of a jet-propelled bomber; rather will it be like a graceful barge setting forth on a placid pool. Junior members of the family can likewise be reformed. Parents might try this thought on them: "I'm going to sit still during the sermon and keep my little mouth closed."

Whenever necessary, any of the following ideas could be self-administered: "I'm going to increase my Sunday morning offering" or "I'm going to stop saying bad things about people" or "I'm going to speak to strangers in church."

Yes, it appears the world is just waking up to the limitless potentialities of going to sleep. The church will sooner or later have to face the issue. However, now that some of the pro's and con's are known, no one should meet the situation with eyes closed.

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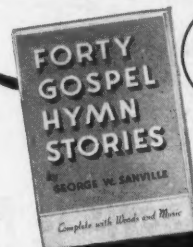
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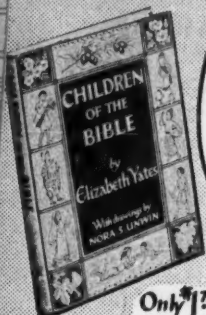
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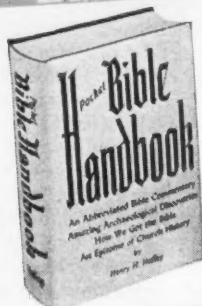
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THE New Books

by DANIEL A. POLING

MONK IN ARMOUR, by Gladys Barr
(Abingdon-Cokesbury, \$3).

THE heroic figure of Martin Luther drawn to scale and completed with an inspired brush fills this canvas. So mixed are the qualities of his greatness that only mixed metaphors are adequate to describe them. He rises like some leviathan of the deep from tortured obscurity through maddening persecutions with many self-inflicted wounds, to the sublime moment when he renounces one loyalty to embrace with all the ardor of his being the supreme allegiance of his soul.

This novel will be a best-seller. It will be discussed, praised and condemned wherever books are read. Its literary merit justifies the high place it will be given in libraries, both public and private. Inevitably it will be the heart of controversy, for Luther was and is controversy, but for sheer delight in reading it will remain the first choice of vast readership. No writing that has come to my attention has so understandably and with such warmth told Luther's love story.

A pamphlet recently published by a Roman Catholic organization in Spain with the imprimatur of the Church, defines Protestantism as a "means invented by a monk named Luther to marry a nun" and as a "diabolical sect invented by the Devil." This suggests at least the proportions of Martin Luther! To be hated like that he had to be very great, and "Monk in Armour" reveals him as the colossus of the Reformation.

BUILDING UP YOUR CONGREGATION, by Willard A. Pleuthner (Wilcox & Follett, 120 pp., \$2.50).

WRITTEN with all the seasoned know-how of a successful advertising man, as well as from long experience as an active layman dedicated to the proposition that church attendance and support can profit from sound business-building techniques, this is a volume that should occupy front position in every pastor's library and on every church bookshelf. For twenty-five years Mr. Pleuthner has been showing businessmen how to transform their enterprises from struggling concerns to impressive successes. In all his spare time, he has been tirelessly doing the same for churches and Sunday schools. The suggestions in this book, set forth in lively prose and with contagious enthusiasm, are no ivory-tower theorizings; they've all been tested and proved by pastors and local boards smart enough to

heed Mr. Pleuthner's counsel. A unique feature of the book is the addition, after most of the chapters, of plan sheets that enable the reader to put the author's ideas into immediate practice.

From his background as deacon and Sunday-school teacher, Mr. Pleuthner has emerged as a hornet in the hair of churchmen contented with "things as they are" and a Moses in the ranks of those who would speak unto the children of God "that they go forward." If you belong to the former, avoid this book as you would avoid attaching jet propulsion to your horse-and-buggy. But if you're interested in progress that is sane and sure, then you had better go see your bookseller at once.

ONE BIG FAMILY, by Garth Hale (Dutton, 322 pp., \$3). A vivid and intense novel of family life by an established author that will now add to his overall stature. Not all is pleasant reading between these backs, but the plot matures and strengthens from the first page to the last. Again this reviewer must take exception to language that is not pleasing to our discriminating audience and that does not enrich this story.

RISE UP AND WALK, by Turnley Walker (Dutton, 95 pp., \$1.75). A gentle, cultured, heroic classic in the field of spiritual achievement—the winning of mind and soul over the body. Here is the faith that overcomes the world—your world and mine.

ANYBODY CAN DO ANYTHING, by Betty MacDonald (Lippincott, 256 pp., \$2.75). Here is the round-by-round life story of the author of that inimitable "The Egg And I." For me it is even better reading. Betty MacDonald's experiences from the beginning of, and before, her great success are often hilarious and always convincing. She may not convince you that you or anybody else can do everything, but almost anything may come to pass for you if you really get into the spirit of this action biography.

SPRINGTIME IN PARIS, by Elliot Paul (Random House, 364 pp., \$3.50). This is a scintillating, dramatic book that reads easily and gives delight. You may not care for Paris, but multitudes do and many adore it. If you would know Paris in all the rich coloring of this imperial, political, cultural and social capital, you may at least begin your acquaintance between these backs.

WHERE CROSS THE CROWDED WAYS, by Norman E. Nygaard (Greenberg, 240 pp., \$2.50). Dr. C. O. Johnson, the spiritual leader of all Baptists, is also one of the greatest preachers of contemporary America. This book is the story of his life and achievements. It is an inspirational guide for everyone of whatever age and calling.

THE CHILD WHO NEVER GREW, by Pearl S. Buck (John Day, 62 pp., \$1). A poignant and self-revealing little book from the soul of one of the great novelists of her generation. Every family in America in which there is an invalid child, and indeed every reader of books who is in-

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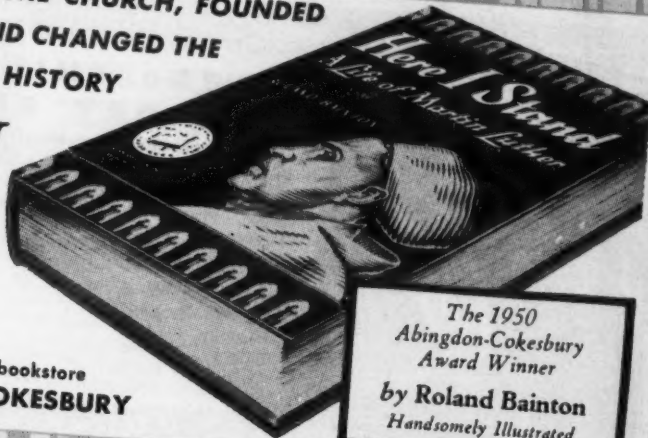
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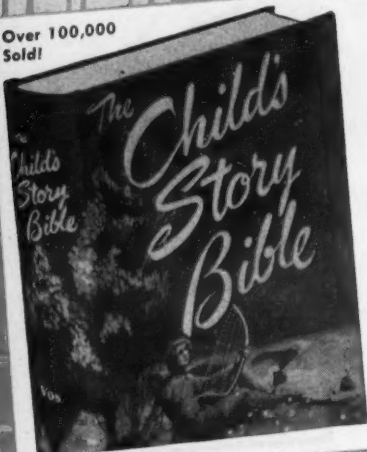
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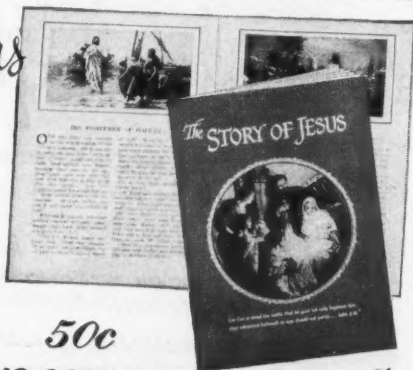
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THE OTHER FATHER, by Laura Hobson (Simon & Schuster, 307 pp., \$3). To the very last this novel grips and holds. It absorbs the mind while it tears the heart. But for this reviewer at least it comes to a dead end at last. It just doesn't tell! You're left wondering what happened after all—how the riddle was solved if even it was solved. It is difficult to escape the conclusion that the author just couldn't finish what she started.

THE LEGACY, by Nevil Shute (Morrow, 308 pp., \$3). To this hour the finest novel coming out of war days in the Pacific. There is poignant power in the simplicity with which the story itself is told. The heroine is only a little removed from real life. She lives her tortured days in a Japanese-imposed death trek not unlike Bataan. Her love finds fulfillment in an achievement that moves out in front of personal happiness without leaving happiness behind.

TAKE A SECOND LOOK AT YOURSELF, by John Homer Miller (Abingdon Cokesbury, 181 pages, \$2). This little volume seriously engages to tell you (specifically) how you may become that finer and better adjusted person you really want to be. The job is intelligently done. Here are some of the chapters that are significant of the entire book: "Slow Down and Live Longer," "The Cure for a Troubled Mind," "Life Is Too Short to Be Little," and "How to Keep Your Virtues in Balance."

THE AMERICAN TRADITION IN RELIGION AND EDUCATION, by R. Freeman Butts (Beacon Press, 212 pp., \$3). Beacon Press is to be congratulated for the library that it is publishing in the field of the great American tradition (separation of Church and State). Both educationally and inspirationally this is a satisfying volume. It explores new fields and is a finished work.

LET'S READ THE BIBLE, by Kenneth Clinton (Macmillan, 149 pp., \$2). I may not agree that the Bible is not read, but I must agree that the vast majority of those who do read it, read it without direction and generally without understanding. This volume is at once an inspiration and a guide to Bible reading.

SIGNS OF HOPE, by Elton Trueblood (Harper, 125 pp., \$1). Here is a mystic who with trenchant pen affirms that even though we are in a race with catastrophe we need not despair. Upon these pages shine clear for all to see the signs of hope. These sentences measure the man and his faith: "It would have been exciting to be Early Christians . . . but we need not pine, for we are Early Christians. We are living in the early days of the Christian Church!"

SHADOW ON THE HEARTH, by Judith Merril (Doubleday, 277 pp., \$3). A fanciful novel which relates the happenings after an atomic bomb fell on New

York. A courageous and beautiful young matron successfully fights the chaos that came in the wake of atomic war. Courage and understanding are welded into a dramatic, dynamic, poignant unity.

THE TWIN ADVENTURES, by William Saroyan (Harcourt, Brace, 285 pp., \$3). The reputation of this distinguished contemporary author is well sustained by this unusual printing. Whatever one may think of the novel itself which follows the diary in which the writing of the story is meticulously and even minutely described, certainly the arrangement is unique in literature. The story itself is mature, intense and dramatic.

THERESE: SAINT OF A LITTLE WAY, by Frances Parkinson Keyes (Julian Messner, 186 pp., \$3). The author of this book has gradually come to eminence as first among women Catholic novelists and contemporary writers. St. Therese, more familiarly known as the Little Flower, is a major figure among the women saints. Now for the second time Frances Parkinson Keyes has released her to the American reading public. Beautifully illustrated and characteristically well written, this is a book that Roman Catholics particularly will enjoy and value.

THE WORLD IS A BRIDGE, by Christine Weston (Scribners, 276 pp., \$3). This is a novel of the Indian partition when independence is close at hand for both Hindus and Moslems. It is an appalling record of sinister forces working in unexpected places to destroy both the weak and strong. The emphasis on sex will make the story, which has much merit, offensive to many.

NO ROOM FOR HIM, by Rev. Amos I. Dushaw (Tolerance Press, 127 pp., \$1.50). This little volume from the Tolerance Press is timely and significant. It is a defense of true Christianity and American ideals, even as was the little book that preceded it, "Antisemitism—The Voice of Folly and Fanaticism." The author looks out from Jerusalem upon the world. He visualizes dramatically the return of Jesus to His homeland. Better read this.

MOUNTAINS AND MOUNTAIN MEN OF THE BIBLE, by Clarence E. Macartney (Abingdon Cokesbury, 188 pp., \$2). The author is one of America's greatest inspirational preachers. These sermons are also biographical chronicles. Laymen and preachers alike will be rewarded if they read this book.

BAVARIAN STORY, by Ethel Mannin (Appleton-Century Crofts, 314 pp., \$3). A mystical, deeply religious and well-balanced story. Here is another of the veritable flood of novels that may be classified as "from the Church and for the Church." Roman Catholic writers are to be congratulated for the way in which they articulate their faith in fine fiction. A good many of the best-sellers are veritable tracts for Roman Catholicism. This is another of these and particularly fine reading. Perhaps Protestant writers may presently organize a "Protestant Writers Guild"?

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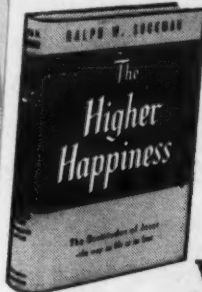


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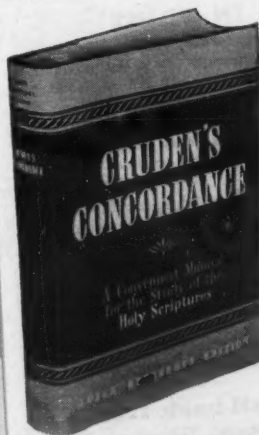
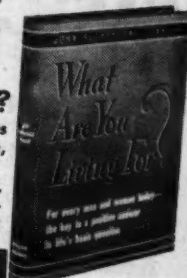
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THE HIDDEN YEARS

(Continued from page 26)

gave each one a hasty lick and when she saw the one in Jesus's arms she stood and snarled at him and watched him anxiously as he stroked it. So he put it down and it ran to her, and she smelled it to make sure it was all right and sent them all into the hole, and looked up again at Jesus and went in after them.

I asked him once what he felt towards those wilder things, and he said, "I would like to feel the same towards them, Little Azor, but they wouldn't let me if I tried. They but follow their nature in preying on their fellows, and so, I suppose, it's all right in some way, but... no, I don't understand it... Perhaps, some day it will be different," he said wistfully.

"When?" I asked, urgently.

"When?" he said, coming back to himself again. "When the Deliverer comes and his Kingdom is established in full. But who can say when that will be?"

"Our teacher says it will be very soon."

"I wish he may be right. With all my heart I wish it... It is worse to see men preying on their fellows than to know that the wild beasts do so. And they do, Azor. Men can be very cruel, crueller far than lions or bears. And it is worse in them, for the beasts know no better. A cruel man is worse than all the beasts in the world. When that good time comes there will be no more cruelty, either among men or beasts."

AT TIMES when we could get a whole day off, we would go along the valley towards the Plain of Esdrael and strike up through the olive groves and over the hills to Nain, to see Arni and his mother.

It was a glorious tramp, for the Great Plain, with the Kishon wandering through it in wide curves on its way to the sea, was a wonder in itself, and Jesus made it still more wonderful by the stories he told of the great things that had happened there. While we lay in the grass on a hill-top and ate our meal, he told of King Joram and Ahaziah and Jehu the furious driver, and of Elijah and Elisha and of Judith and the Assyrian King.

And there, just in front of us, was Mount Gilboa, where Saul and Jonathan were killed. And on the other side was Tabor. It was a wonderful place.

We were lying there one such day when Jesus who had been gazing very intently across the valley towards Gilboa, said, "Who is this, I wonder?" And I saw a very long way off a small black figure coming from the direction of Mount Gilboa.

When the stranger drew near to the

olive groves that lay about the foot of our hill, Jesus suddenly sprang up and gave a great "Hallo! Hallo!" and Tobias barked loudly.

The stranger stopped and stared at us under his hand and then came striding on through the grove and straight up towards us. Jesus ran down to meet him with Tobias racing and bounding beside him. There was no mistaking who this strange-looking figure was, and I stared my hardest at him. We had queer people passing through the village at times, but I had never seen anyone quite as queer as this.

IN THE first place his skin was burned red-brown with the sun, almost black—what you could see of it, and that was only part of his face and his arms and legs. And all the rest of him was shaggy hair. The hair of his head was, as the ox-man had said, like a horse's mane that had never been trimmed and it tumbled wildly about him. And his coat was hair of the same kind and very shaggy, and round his middle he had a wide leather band. His hand was hard and bony but looked very strong and in it he grasped a long thick stick which was taller than himself.

"You are my Cousin John," I heard Jesus say.

"And you are Jesus ben Joseph!"

"I've been hoping you would come," said Jesus. "It's a long time since we've seen one another," and they came up the hill together.

And as they came John was gazing at Jesus all the time in the most curious, searching way. He had very bushy brows and his eyes were set deep under them, and they burned in their hollows like live coals in the dark.

His voice was vibrant and sonorous but rather harsh. I thought he probably talked much aloud to himself in the deserts where he lived and perhaps shouted and sang. There was none of the roundness and sweetness, as of a flute, or at times as of a silver trumpet that was in Jesus's voice.

"And you spend all your time in the open, Cousin John?" asked Jesus.

"Where should one live better than under God's sky?" and he threw his arms up with a strange wild gesture.

"I love the open, too," said Jesus, "especially the hill-tops—"

"Ay—the hill-tops! One feels nearer to God on the hill-tops . . . And at night . . . ah—the nights! The firmament showeth His handiwork! And at dawn . . . The morning stars sing together! I would live not in a house—no, not in Herod's palace."

"But how do you live? What do you eat, if you're forever wandering on the hill-tops and never go home?"

"Eat? I eat what God gives me to eat. He feeds the ravens and He feeds

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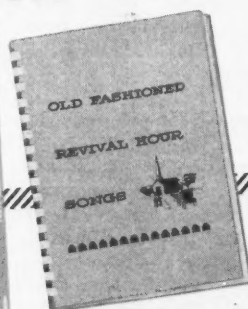
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me. The earth is full of things to eat—wild carobs, and honey, and now and again a fig, some dates, some grapes."

"But how do you serve Jah by roaming about the hills?" persisted Jesus.

"I am learning. Sometime I shall know. And you—?"

All the while he spoke his burning eyes were fixed hungrily on his cousin's face.

"I?" said Jesus. "I live with my father and mother, and help in my father's business."

"You make ox-yokes," with a touch of scorn again.

"And good ones too. I serve Jah by making the best yokes that can be made."

"And life is corrupt and the world is going down into darkness."

"Deliverance will come."

"Ay—how and when?" with a hungry look at him.

"With the promised Messiah . . . But when . . . we know not. They say very soon now."

"I grow sick with waiting. Every day but makes His task the harder."

"With God no task is hard. He made the world. He will save it. Else why did He make it?"

"Ay—why? why? I often wonder. For He can find no joy in it."

"It's a very beautiful world," said Jesus softly, and his eyes roved lovingly from Gilboa to the great plain with its silver river and on the Carmel.

"But for the men in it . . . All spoiled by His own creatures. Why does He suffer them? Break it all up! Drown it in the time of Noah and begin afresh!"

"That would be to confess failure," said Jesus thoughtfully. "And He cannot fail."

"A terrible world . . . a terrible world," said John, and fell silent with the thought of it.

"You will come home with me, Cousin John?" said Jesus presently for the sun was sinking towards the sea beyond Carmel. "My father and mother would wish to see you, and you don't come too often."

"I would see them too. Joseph and Mary are dear to my father and mother. But I will sleep without."

"You shall sleep where you will if you won't take my bed."

"I have not slept on a bed since I have had any say in the matter."

Jesus was about sixteen years old at the time when he and John met and John was a little older. He was taller than Jesus and very lean and hard. But they seemed to me as different in nearly all things as the day is from the night, and I could never have felt towards John as I did towards Jesus.

(To be continued next month)

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"CAP" SHEPPARD

(Continued from page 18)

keeps in his desk drawer, just in case. He got the tongue-lashing of his life, but actually Sheppard felt sorry for him; the man was slowly going insane. The experience did nothing to shake Cap's confidence in the ex-convict; he says that for this one lunatic with the gun, he had six others who would have laid down their lives to protect him.

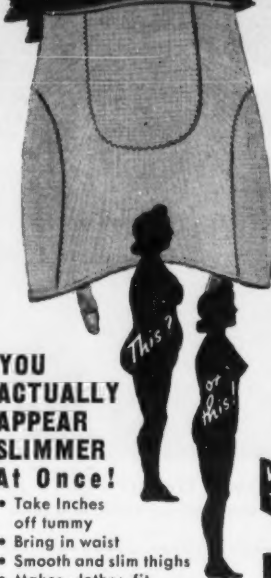
Bill Mason was a tough one to handle, too. Bill was a "peterman"—he used nitroglycerine to blow bank safes, and he was given top billing in his profession by his pals, the bankers and the police. He'd been kicked out of Sunday school as a kid; at an early age he'd planned to become a minister, but once booted out of Sunday school he said things about churches and religion that cannot be printed.

BILL Mason left home, struck it rich in the Klondike and lost it in one night of roulette, opened a saloon and lost that, and started blowing safes. Cap found him in prison, an old man of seventy-one, got him soundly converted and on the right side of God and the law. He was paroled at seventy-two, in Sheppard's custody. Having snatched better than three million dollars from some of our safest banks, he came out of "stir" with just ten dollars in his pocket. A pickpocket relieved him of that in the New York subway, on his way to Sheppard's office!

Cap got him a room and a job—and Bill made good. It's hard to believe, but he actually rose to the dignity of a guard for a detective agency, guarding a ship with a cool nine million in gold bullion in her hold. It tickled Sheppard so much that he went up to tell the governor of the State about it—and got a full pension for old Bill. Three weeks later Cap found him dead in bed, a Bible in his hand open to the Scripture verse Cap had read to him in prison: "Come unto Me . . . I will in no wise cast you out." Prison could never have done that for Bill; all the keepers could do with him was to handcuff him to the door of his cell.

Or there was the ex-thief, six months out of prison, broke and hungry and a little ugly, who dropped in to borrow two dollars. Cap pulled out a ten-dollar bill, handed it to him and said, "Go around the corner and change it, and bring me back the other eight bucks." The ex-con stared; here was a man he had never seen before, trusting him with a ten-dollar bill. He went out, met a friend on the street who offered him a job, and came back with the solid ten. Some experts in criminology would have laughed at that, but Cap doesn't; in thirty-three years of lending money to ex-cons, he has never lost a dime. (Continued on page 106)

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PICTURE OF THE MONTH

Film Reviews and Ratings by the
**PROTESTANT
MOTION PICTURE
COUNCIL**

WE HAVE seen a good many pictures depicting the legendary struggles between American Indians and pioneers during the settlement of our western country. They follow a set pattern and are usually concluded by the well-known "Indian bites the dust" cliché. In "Broken Arrow" however, 20th Century-Fox has given us a different story, captivatingly interesting because it is based on historical facts.

The title of the film is derived from a bit of symbolism, the breaking of an arrow by the Indian chief to signify peaceful intentions. The story sets out to prove that there have been Indians, like Cochise, the Apache Chief, who wanted peace and kept their given word. "To talk peace is easy," said Cochise, "to live peace is hard." True in 1870, and true today!

Cochise is portrayed as a dignified and brave man by Jeff Chandler. The Indian scout, Tom Jeffords, who introduced General Oliver ("Bible-reading") Howard to Cochise to make peace, is played with unaffected simplicity by James Stewart.

"Broken Arrow" is more than a play; it is a slice of history, and its presentation is enhanced by its semi-documentary



Apache Chief Cochise (Jeff Chandler) listens as Indian Scout Tom Jeffords (James Stewart) attempts to explain a plan for peace between Indian and white.

quality and the Technicolor photography of the Arizona locale. This is not far from the White River reservation, where many Apaches live to this day and 375 of whom take part in the action.

Artistically, this film is of high caliber. Folkways are brought out in the colorful Indian marriage rites and tribal customs. Indian tunes are used with good effect as foundational themes.

There is, of course, some violence; the story could not be told without it. But in every case the violence is shown as wrong, by whomever perpetrated. "Broken Arrow" has been endorsed by the Association on American Indian Affairs, Inc., and we are glad to add our approval. **F**

OTHER CURRENT FILMS

Audience Suitability Ratings:

A—Adults; Y—Young people,
F—Family.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred thus (★) are of exceptional merit.

★ **HAMLET** (Universal-International). This cinematic masterpiece by J. Arthur Rank was selected as our Picture of the Month for October 1948. Shown with great success to comparatively limited audiences, it will go into "general release" starting the first week of October, two years after its initial presentation. Many who have seen it will want to see it again, and others will welcome this opportunity to see it for the first time. **A, Y**



Leo S. Samuels of Walt Disney Productions accepts PMPC plaque for "Treasure Island" from Dr. Daniel A. Poling.

NO WAY OUT (20th Century Fox). This film brings the strongest indictment of race prejudice to date. The story is closely packed with extreme situations. Insanely malicious hatred is shown in its lowest aspects, and clearly demonstrated is the fact that inciting to violence brings its own retribution. Because this is a superior production in every way, with splendid acting and amazingly effective characterizations, it must be taken seriously. It is to be hoped that it will not be considered inflammatory. **A**

CRISIS (MGM). Without preachment, this story of unrest in a Latin American country under dictatorship carries its own object lesson. It is well-staged and acted with great skill. Jose Ferrer is superb as the egocentric, arrogant ruler; Signe Hasso is his sinister wife manipulating intrigue. Cary Grant is the monosyllabic American doctor who does his duty, fulfills the demands of his professional ethics and has a basic understanding of freedom. The atmosphere of seething rebellion is keenly felt. A good production on ideological conflicts. **A, Y**

THREE LITTLE WORDS (MGM). An elaborate production based on the lives and featuring the songs of Bert Kalmar and Harry Ruby. On the whole, this is a story of faithful friendship, good family life and wholesome attitudes, save one drinking episode which is a part of the plot. Beautifully produced, pleasant music in a popular vein, artistic settings and exquisite color. **F**

THE WHITE TOWER (RKO). The novel by James Ramsey Ullman has been greatly condensed in its screen adaptation and the symbolism has also been diminished. But the impact of the drama on

CHRISTIAN HERALD

mountain climbing and the people who engage in the strenuous sport remains strong. The interplay of emotions emphasizes the futility of grasping for power. Though the arduous climb is occasionally tedious, it is an over-all gripping experience. Characterizations good; settings magnificent. **A, Y**

FIFTY YEARS BEFORE YOUR EYES (Warners). The first half of the 20th Century is passed in review in a 70-minute cavalcade of personalities and events, beginning with the end of the Victorian era and ending with contemporary news. Contains a fair balance of interest in social values and entertainment; the showing of Repeal as a time for national rejoicing, however, is questionable. Well-known commentators assist in introducing the passing parade of events, which ends on a patriotic note. **A, Y**

MADNESS OF THE HEART (Universal-International). In this melodrama, old world conceptions of pride in race and lineage meet modern science, true love overcomes doubt, and courage dispels fear. Because it is well acted, the over-dramatic phases of the story which are not completely believable are overlooked. Somber in conflicting emotions, there is infrequent relief of humor. **A, Y**

COPPER CANYON (Paramount). Post-Civil War conditions in a copper-mining camp are portrayed in a fast-paced story full of tension. The plot is complicated and the forces of right and wrong are hard to distinguish. There is excessive gun play and violence. **A**

MYSTERY STREET (MGM). Absorbingly interesting are the methods used by a medical school to help solve a seemingly perfect crime. Well acted, with some flashes of brilliant performance, this is sure to entertain mystery fans and those who enjoy a plot intelligently worked out. **A, Y**

DESTINATION MOON (Eagle-Lion). A Jules Verne-like story with much up-to-date scientific information and a great deal of speculation about a rocket ride to the moon. Done in vivid color, with enough humor and human interest to elevate it from the purely fantastic, this will capture the interest of scientific-fiction readers and will enthrall budding atomic scientists both young and old. **F**

A LADY WITHOUT A PASSPORT (MGM). An expose of international smuggling of refugees desiring to enter the U. S. and impatient of quota delays. Some technical methods of the Air Patrol over the Florida Keys and the efficiency of the Immigration Service are well demonstrated. Contains some ethical confusions. **A**

STELLA (20th Century-Fox). This farce is so extreme as to be beyond the possibility of enjoyment. It makes light of death and caricatures the customs attached to it; a funeral service is in bad taste, and the portrayal of the person conducting it is inexcusable. Deception prevails throughout. A tragic tale meant to be funny; it is not. **A**

UNION STATION (Paramount). The kidnapping of a blind girl held for ransom is the foundation for this film showing criminals at work and police methods of outwitting them. There is some violence, and the use of third-degree methods to obtain information is not excused but seems to be part of the necessary procedure. The cruelty of these criminals and their lack of loyalty to anyone or anything are well portrayed. **A, Y**

MY BLUE HEAVEN (20th Century-Fox). Basis for this comedy is the plight of a young married couple of radio and television artists who are out to acquire a family. There are several catchy tunes and some rather suggestive dancing. Parts of the dialogue are somewhat sophisticated. Regrettable in the depiction of elaborate parties is the amount of drinking, giving the impression that this is "the accepted way" of entertaining. **A, Y**

THREE HUSBANDS (United Artists). Frankly sophisticated fare, with some clever dialogue and broad satire. Some of the fun is on a rather low level; there is a lot of unnecessary drinking and gambling. A too casual use of the "Beyond" is noted. San Francisco settings are interesting. **A**

PRETTY BABY (Warners). When a young office-worker learns that a woman with a baby is assured of a seat in a crowded subway, she carries a doll wrapped in a blanket—and rides in comfort to and from work. This starts a series of fantastic happenings within the advertising agency where she is employed. Light entertainment. **A, Y**

KISS TOMORROW GOODBYE (Warners). A grim picture which explicitly depicts murder, robbery and the collusion of police detectives and crooked lawyers with convicts and criminals. To these is added the entanglement of young girls in criminal schemes. The total result is a detailed lesson in crime. The slight "crime does not pay" implication does not prevent the whole production from being vicious, distasteful and hardly to be considered as entertainment. **A**

ABBOTT AND COSTELLO IN THE FOREIGN LEGION (Universal-International). This farce-comedy takes its zany principals on a wild chase to North Africa, gets them into the Foreign Legion, loses them in the desert, and finally makes heroes of them. There is much excitement and an abundance of slapstick, all of which is expected from Abbott and Costello. **F**

CONVICTED (Columbia). The story of a young ex-marine, the accidental murder that sends him to prison, his life there with its monotony and bitterness. Attempts to escape, and uprisings in which he is involved, complicate matters. There is plenty of action and no unnecessary show of brutality even though the setting is a prison and there are two murders. The plot is plausible and there is a definite effort to uphold the standards of fair play by a socially-minded warden. Well acted. **A, Y**



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"CAP" SHEPPARD

(Continued from page 103)

Cap has a pal in Hell's Kitchen, New York's murderous West Side tenement district; let's call him Jake. Jake had been kicked around, badly, since the day he quit the sixth grade. When Cap first met him he was illiterate, dirty, a burglar, and he was drinking like a fish. He had done time for robbery; Cap sponsored his parole and got him a job, and Jake swore he'd never break another law. He never did. But unfortunately he managed to get into the hands of a parole officer who should have been in jail as a sadist; he reminded Jake every hour on the hour that he could throw him back into jail if he violated that parole just once.

Jake took it for a while; then one day he just disappeared. The parole officer was jubilant; he would call Cap on the phone and rub it in: "Yeah, Sheppard, you trust 'em, don't you? Well, where's Jake?" (Let it be said here that all parole officers are *not* like that; they are usually good men, and steadily becoming better men, despite a public indifference to the parole problem which is little short of criminal in itself.)

A year flew by, and no Jake. Then one day Cap looked up from his desk and there he was—filthy, ragged, bleary-eyed from drinking, but on his

feet. He had hitch-hiked from Denver to New York. He'd been on a year-long spree, but he had committed no crime. He said: "I couldn't sleep, Cap, thinking how I'd left you to take the rap for me with the parole guy. So here I am. What do we do?" What do we do?

Sheppard gave him carfare to go downtown and report in at the parole office—and the parole officer promptly threw poor Jake into jail. Sheppard exploded; when he cooled down he got Jake out while the parole expert investigated the runaway's twelve-month vacation, and found nothing.

Jake said: "Look, Cap, I can't go on like this. I'm going back to prison and serve out my time, and then I'll be rid of that guy for good." He walked back to Sing Sing from New York City—a good thirty miles—finished his sentence, and came back to town to live and die a law-abiding citizen.

"YOU tell me," asks Sheppard, "who is the real criminal in that picture?" He is also liable to ask, with a smooth smile: "Suppose you had been Jake? Suppose you had had his background? Where would you be if the law had caught you in your weakest moment?"

People often ask Cap Sheppard why he has spent his life with men like these. He replies that he does it because Jesus Christ did it. And because

God can do things with a man that men can't, for He made him and knows how to remake him. And, he says bluntly, if religion can't go to work for the man who has made a mistake and wants to forget it and go straight, then religion isn't worth a hoot. He reminds his questioners that the first convert to the Kingdom of God, made the night Christ died, was a condemned thief. "Religion—real religion—worked there; why won't it work here?" he demands.

Cap sums it up beautifully: "Bad men are saved not by pious platitudes, but through living proof that God cares as much for them as He does for anyone else."

Not many believe that. Sheppard believes it; he's spent a lifetime proving it. And the brass hats in the American Prison Congress believe it. They ought to know. They've tried everything else, from blackjacks to dungeons, and the electric chair to the psychiatrist's couch. And now they've elected the tough little Salvation Army man to the highest position of honor in their profession. He's won—not only with the criminologists but with the legion who have broken the law and then, under Cap's forthright handling, have miraculously gone straight. And the transformation always occurred when Cap held out his hand in the name of the Christ "who never called a cop."

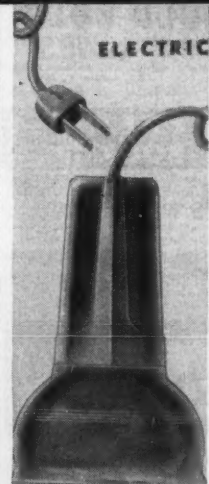
THE END

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THE AUTUMNAL BUSH

(Continued from page 27)

age of fatalism and gloom, when intellectuals terrify us with their ominous foreboding of disaster and annihilation. The scientist says that we will fight the next war with rockets and the war after that with rocks. The historian says that the people most likely to survive in our generation are the Eskimos in the north and the pigmies in the jungles. The general says that we have had our last chance.

To be sure, we need these voices as a cure for complacency and indifference. But we also need God's cheerful message of continuation. God will not die. His will shall not be confounded. His Kingdom must come. His bush burns with fire, but it is never consumed. So God urges us not to surrender to winter but to prepare for spring.

Finally, the autumnal bush is God's speaking a word about HIMSELF. What is God if He is not that which we find in nature? God is harmonious. God is perfect. God is eternal. Aye, God is autumn.

A haze on the far horizon,

The infinite tender sky,
The rich ripe tint of the corn-fields,
And the wild geese sailing high—
And all over the upland and the lowland
The charm of the goldenrod—
Some of us call it autumn,
And others call it God.

—W. A. CARRUTH

CHILDREN'S CRUSADE

(Continued from page 30)

checked all the roads leading into town on an average weekday and an average Saturday, counting the number of cars and people. They found that 3,030 people visited the town on a Saturday, and 2,150 on a weekday, and that only half of them could possibly be accommodated by the available rest rooms in public restaurants.

Before the health program went into action, vaccination had been rather unpopular among Petersburg children, and even adults. There had been a rumor that the public-health nurse was "just trying to be mean." Now children are no longer afraid of vaccinations. The chart of the committee on communicable disease registered the number of immunizations for smallpox, diphtheria and typhoid fever and showed that no cases of these diseases had affected the children. They recommended that "whooping cough and typhoid immunizations be made compulsory, that free clinics be provided so as to reach everyone, that we keep a public-health nurse and doctor."

The Petersburg Health Program is an amazingly successful experiment in

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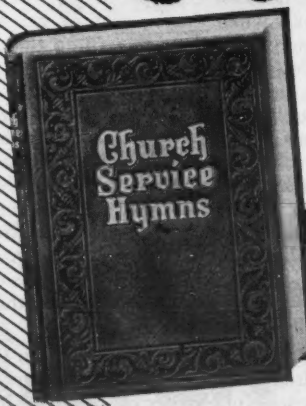
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education for citizenship and civic pride. It shows how far the play instinct, the curiosity and the boundless energy of children, can be absorbed by useful and productive activities. The experiment has changed the character and the spirit of the whole town. People have learned to know and to understand each other. Their children are upright citizens in miniature, and what they do and think is being taken seriously. There is Louise Cowhard, there is Dickie Hoffman and Carol Benzenhaver and Lindalee King, and their names mean something to the community. Jimmy Bush has the reputation of being able to answer any question about Petersburg with competence and expert knowledge. He is the son of the town's former undertaker, and it may be partly due to the son's interest in civic affairs that the father has become a leading personality and is now the town's able mayor.

All mediums of publicity are skillfully employed. The local paper reports frequently on the program's progress. The children designed large posters and exhibited them on the bulletin board of the Grant County Bank in the center of the town. Last year they launched a big health parade in which all the committees marched through town explaining their aims in catchy slogans on signs. Health has become the main topic of discussion.

"We used to save our garbage for pigs," says a mother. "We've stopped that. One of the bulletins which Joan brought home from school says that pigs get trichinosis by eating garbage, which often contains spoiled bits of meat. We feed our pigs grain now and send the garbage to the dump. We feel safer about the condition of the pork we eat."

"We're going to dig another well. A deep well. Ours is too near the barn," says a farmer's wife.

The children of Petersburg are poised and well behaved far above the average, so it seems to the visitor. They are pleasant and wide-awake company for adults, though one sees their childlike temperament break through when they're playing games. But they know how to write a thank-you letter for courtesies extended to them during an inspection, they know how to introduce their teachers to their parents, how to word questions, how to work together. The teachers feel that the project has increased the children's interest in spelling, reading, arithmetic and social studies, which ceased to be dead objects of learning as they became filled in with the meaning of actual problems concerning their own lives.

It is no overstatement to say that the children of Petersburg have written a most hopeful chapter of American his-

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tory. They are just nice, good-natured, average American kids, and there is no doubt that what they have accomplished can be accomplished anywhere in this country where similarly wise guidance is available.

Dr. Effie O. Bathurst of the United States Office of Education heard about the project and visited Petersburg. She has prepared a fifty-page booklet, "Petersburg Builds a Health Program," that has been published by the Federal Security Agency in the "New Enterprises in Education" series. New Mexico's State Sanitary Engineer has written the school for a history of the program. The South Carolina Health Education Secretary has requested information in order to promote a similar program. There is hardly a day on which Principal Sions does not receive some letter which shows the wide attention the children's crusade of Petersburg is receiving.

At a time when adult leaders seem to fail so miserably in planning a better future, the grade-school youngsters of Petersburg in West Virginia have helped their town to a better future. Petersburg schoolchildren have given the country and its politicians a lesson which should be gratefully accepted. That lesson is: Investigate, Recommend, Publicize, Act.

ONE WOMAN IN A MILLION

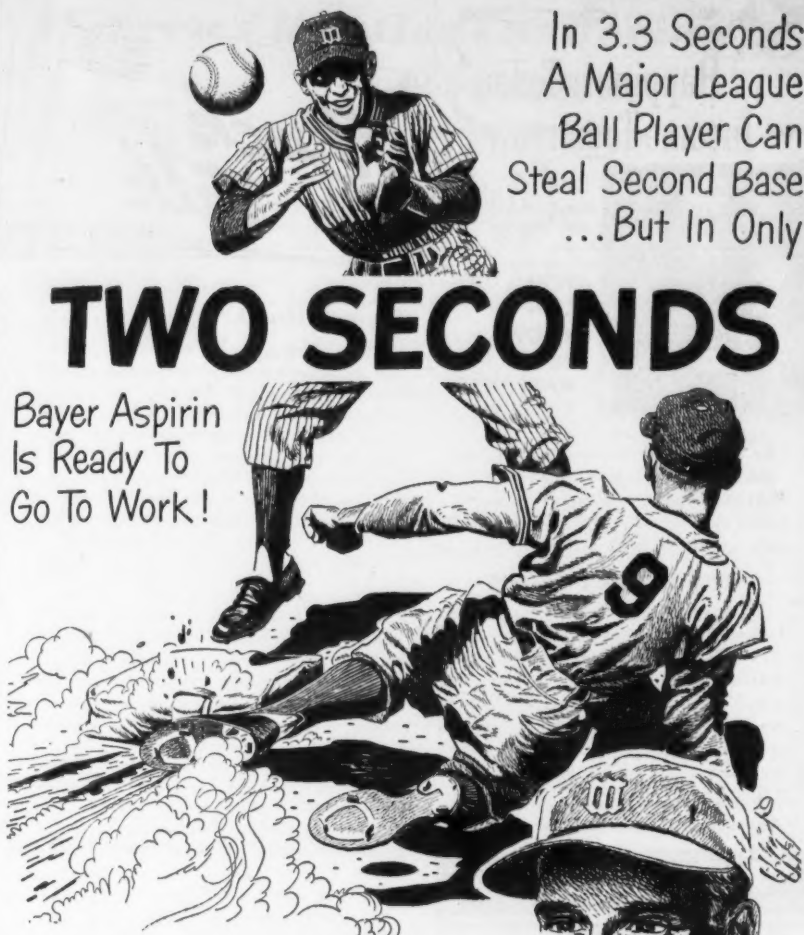
(Continued from page 23)

But what would the National Council gain from the deal? The ladies liked to talk of their ten million members, but no one knew who they were or where they were or how many really could be claimed. One of the directors had the inspired thought that it ought to be possible actually to list on paper, as a start, a million of those women. And if each of them paid a dollar as she registered, there would be substantial financial backing for women's work in the National Council team.

It was a down-to-earth plan that caught on because it was something to see, something to get into one's hands, something to stir the imagination. And across the country, the list of names is lengthening and consecrated dollars are becoming available for worthy needs that have gone begging so long.

The "Ecumenical Register," a dollar from each of a million women and no more than a dollar from any of them, a million names and a million dollars for Christ—there's a vision to warm the spirits of housewives (and their husbands) who think that it's an unchangeable world and that women must take it or leave it. Their hands rock America's cradles and now their dollars will jolt America's conscience!

THE END



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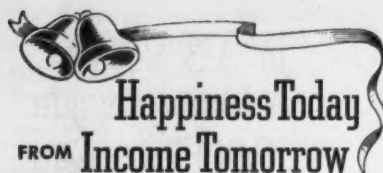
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Truman Drunk?

TO THE EDITORS:

It is being commonly reported around here that President Truman, on certain occasions since being President, has become thoroughly intoxicated. Do you know of any occasion when he did, or is this just a slander—and, if true, don't you think he should be impeached? Certainly no one with such little moral restraint has any business in the office of President.

Rocky Ford, Colo. **ARTHUR A. YANKEY**

• We've never heard the charge of drunkenness against Mr. Truman, Reader Yankey. We doubt its validity. We're for sobriety for everyone, whether he be President or pauper. But we doubt the possibility of impeaching every man in public office, that of President included, for insobriety. Judging from drinking reports coming out of Washington, we'd have to impeach quite a few of our public servants! Our present laws being what they are, the only place to institute impeachment proceedings is at the voting booth. But even there we'd do well to do our impeaching on the basis of facts, not unfounded rumors.

We're Told Off

TO THE EDITORS:

YOUR CHRISTIAN HERALD has the wrong title. I never read a magazine quite so prejudiced and intolerant ... In just about every issue you are against Catholics. If you want to fight against something, why don't you fight Divorce, Birth Control, Mercy Killing, Bad Literature, Movies, Excess Drinking and Sex Offenses? If you want to fight for something, fight to have little children taught the Ten Commandments. (You Protestants do believe in them, don't you???) I sometimes wonder.

Watertown, N. Y. **ELIZABETH BUSH**

• Wonder no longer, Reader Bush; Protestants do indeed believe in the Commandments—all of them. And as for those other targets you suggest, we'd like you to look over a few back issues of CHRISTIAN HERALD—if you can stand us that long. We haven't said too much about Birth Control and Mercy Killing lately, but we've skinned our knuckles quite a bit on the others. Or hadn't you noticed?

Atlantic Union

TO THE EDITORS:

The article "Should Christian Democracies Unite Now?" (August '50) was most interesting. But a couple of questions occur to me. How would the formation of an Atlantic Union help us in the Pacific and in Asia, specifically in Korea, at the

present time? And does not the action of the United Nations in calling on all nations to help in Korea prove that the U.N. can do all that is needed, and that the establishment of any rival organization might prove ultimately to have been harmful? If this plan would really help to bring about an ordered peace and a secure freedom, what can the ordinary citizen do about it?

Demarest, N. Y.

LOUIS E. ORCUTT

• According to the opinion of the Atlantic Unioners, which seems to us to be at least worth listening to, unity of the Atlantic democracies would strengthen freedom everywhere. The U.N. was able to act as it did only because the Russian representatives were not present; since their return, all further action has been stymied. For further information as to what a citizen can do, write the Atlantic Union Committee, 537 Fifth Ave., New York 17, N.Y.

No "Game of Sport"

TO THE EDITORS:

We like your "News" in CHRISTIAN HERALD, but the paragraph "Revival" (August '50) seems unwise when you say: "Let's see you beat that one, Dr. Billy!" Are we to think of the holy work of evangelism as a game of sport where one evangelist or preacher tries to beat the other? After all, Dr. Billy Graham says it isn't he doing the work, but God.

Mt. Carmel, Pa.

(REV.) **ANDREW P. SLABEY**

• Mr. Courier, taken to task, replies: "Of course it's not Dr. Billy who is saving souls, but God! This reporter is grieved that his attempt to show what is happening around the world evangelistically was construed as irreverence. But there is scriptural backing for inspiring others to good (and even better) works."

The Matter With Preaching?

TO THE EDITORS:

In re your recent article on the subject, the matter with preaching today, as I see it, is that many preachers emphasize non-essentials and resent lay suggestions as to what is essential. An illustration: if a preacher actually believes in the Virgin Birth and visible bodily resurrection and ascension, it is all right with me, for he may be right. But if he says that the salvation of my soul depends on my believing it, he can be no spiritual leader of mine. . . My soul is hungry. I want bread, not stones; the teachings of Jesus, not what somebody centuries ago thought about Him.

Monica, Ill.

STEWART CAMPBELL

Return To Sanity

TO THE EDITORS:

Thank you so much for the article "God Gave Me Back My Sanity" by F. R. Gilpatrick (August '50). Its message of faith and the power of prayer meant so much to me. I too had an experience of what prayer and close communion with God can mean to one who comes to feel there is no way out . . . Yes, prayer is what this tired old world needs—good, honest, down-on-the-knees prayer from the heart with the One who knows all, sees all, and when asked through faith and prayer answers when we need it most.

Youngstown, O. J. K. ANDERSON

None Of Us Do!

TO THE EDITORS:

Although our family does not agree with all you print—and we are thankful for the right to disagree—CHRISTIAN HERALD is the favorite magazine in our home. You have thrown the light on so many things, and are not afraid of the truth. Then you have so many stories about the good that men and women are doing which we would not hear of except through you.

Yoder, Ind.

Mrs. J. K. CLARK

• Mrs. Clark's statement that members of her family occasionally disagree about some things we print makes us feel right at home. Sounds like our editorial family! It would be a dull home—and a duller editorial office—if everyone agreed on everything, wouldn't it? One of life's high virtues, we feel, is to learn how to disagree without being disagreeable.

Cheers for "Woman's Place"

TO THE EDITORS:

I have just read your article about me and the rhythmic choir ("Woman's Place," August) and I want you to know I think it is the very best description of it I have ever read. I certainly appreciate your work.

Hanover, N. H.

MARGARET FISK

. . . "Woman's Place" is always filled with wonderful ideas.

Crisfield, Md. Mrs. A. B. BOONE CHOIR

. . . I have a scrap book with your suggestions.

Havertown, Pa.

Mrs. MARGARET A. GUENTHER

. . . Please consider publishing a "Recipe Packet" containing all the large-quantity recipes. I don't like to cut up my HERALD copies, yet I would like to file all of the recipes in our church kitchen.

Sacramento, Calif. "DEVOTED READER"

. . . I enjoyed your article on church cook books. I have more than 400 books in my collection and there was only one in your list that I already have. I have been collecting recipes and cook books for thirty-eight years. Many of the old books have odd ingredients in the recipes. Several call for pearl ash as a leavening agent or the white part of wood ashes to be used as baking powder. Then there's a recipe for "Dead Cakes" which were baked by the Dutch around 1600 and distributed at funerals, with the date of the funeral and name of the deceased.

Gerry, N. Y.

Mrs. I. F. LEONARD

OCTOBER 1950

Hebrew Christians Suffering in Jerusalem



Excerpts from letter of Rev. Jacob Peltz just received from the Holy Land

"Hebrew Christians must increasingly become the main instrument in the hand of God for the conversion of their people. Some of these Hebrew Christians are very poor, some are unemployed; so many are living in inadequate quarters. Many of these Jewish believers in our Lord are afraid to confess their faith openly for fear they may lose their jobs and thus bring starvation to their wives and little children.

"It is absolutely essential to establish industries and agricultural projects to provide work for Hebrew Christians. An indigenous church will naturally arise if secret Jewish believers can be helped to come out into the open. This can

only be done if they are able to achieve economic independence, and freedom from the fear that their Jewish employers will dismiss them once they declare their faith openly.

"These industrial and agricultural projects must necessarily be small at the outset, but even so they will cost tens of thousands of dollars to establish. We as Christians must help these Jewish believers in Christ so they may become self-sustaining; thus we will enable them to evangelize their own people.

"For these and others in need and distress, to whom we minister in so many areas in Palestine and elsewhere, I plead earnestly for your prayers and gifts. Please look with the compassion of our Lord Jesus Christ upon these His needy brethren and help us to feed the hungry, clothe the naked, and promulgate the Gospel. It is my earnest hope you will pray that God will move upon the hearts of His people for sacrificial giving in these days of great need and unprecedented opportunity." A complete copy of Dr. Peltz's Holy Land Letter sent on request.

Address communications to:

The International Hebrew Christian Alliance

Rev. Jacob Peltz, Ph.B., B.D., Secretary

U. S. A.

Dept. H

CANADA

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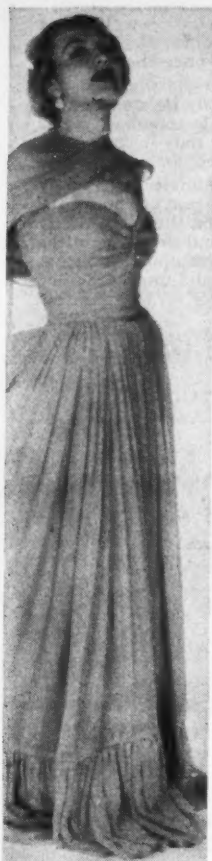
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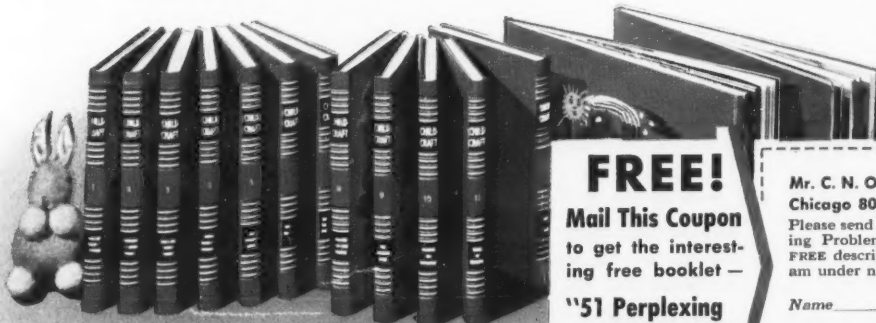
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